THE

PSALMES OF Dauid,

TRVLY OPENED AND explaned by Paraphrasis, according to the right sense of euerie Psalme. With large and ample Argumeats before euerie Psalme, declaring the true vse thereof.

TO THE WHICH IS ADDED A briefe Table, shewing whereunto euerie Psalme is particularly to be applied, according to the direction of M. BEZA and TREMELLIVS.

Set foorth in Latin by that excellent learned man THEODORE BEZA. And faithfully translated into English, by ANTHONIE GILBIE,

ed by him newlie purged from sundrie faultes escaped in the first print, and supplied with the principal pointes of euerie Psalme, summarilie set downe in a Table at the end of the booke.

PSALME 22. 5.

Our fathers called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

Printed by Richard Yardley and Peter Short for the assignes of W. Seres.

1590.

Cum Priuilegio Regiæ Maiestatis.

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TO THE RIGHT HONORABLE AND VERTVOVS LADIE, THE LADIE KATherine, Countesse of Huntingdon, mine especiall good Ladie: Grace and peace in Iesus Christ our Sauiour, all sufficient.

RIGHT honorable my singular good Ladie, I can write no pleasant things, the which the great states much desire, neither any eloquent termes which this world doth require: but as your honour doth know my rude simplicitie (yet through great mercie alwaies grounded vpon his infallible veritie) it pleaseth your honour to giue me sometimes to write vnto you. And now hauing gathered some profite my selfe, by a booke of excellent man Theodore Beza, written in Latine and dedicate to my most honorable Lord: so I am bold to put forth some part of the same into English, which I thought most expedient for you, and do present it to your honour with this short preface the which though it be short and rude, yet do I beseech your honour to consider it, as a preparatiue to your godlie mind to the more diligent meditation

ditation of these Arguments of the Psalmes, which are verie profitable, and to this Paraphrasis, which is a briefe and a plaine declaration of the meaning of the holie Ghost, who did endite the Psalmes, and set them fourth by his secretaries, Dauid and others, as shal appeare in their places. First then I beseech your Honour to consider the state of our time, and compare it with former times, that we may see what is like to come vpon vs, vnles we do watch and pray, and bring fourth the fruites of vnfeigned repentance. We do reade in the histories of the Kings of Iudah, who were the deare people of God, how that after the death of Manasses, that idolatrous and cruel King, who had brought in idolatrie againe after that his father Hezekias had reformed religion, Amon reigned but two yeeres, when God in mercie stirred vp good Iosias, who restored the religion, and brought it againe to ful perfection, and made a couenant betwixt the Lord and the people, and al the people stoode to the couenant, 2. Kings. 23, 3. the which true religion was continued 31. yeares, euen al the time of Iosias, yet it is written in the 2. Kings 23. verses 25, 26, 27. Like vnto Iosias was there no King before him, that turned to the Lord with all his heart, and with al his soule, & with al his might, according to al the lawe of Moses, neither after him arose there any like him. Notwithstanding, the Lord turned not from the fearcenes of his great wrath, wherewith he was angrie against Iudah, because of al the prouocations wherewith Manasses had prouoked him. Therfore the Lord said, I wil put Iuda also out of my sight, as I haue sent away Israel,

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and wil caſt off this Citie Ieruſalem, which I haue choſen, and the houſe whereof I haue ſaid, My name ſhal be there. Againe 2 Kings 24.3. Surelie by the commandements of the Lord came this vpon Iudah, that he might put them out of his ſight, for the ſinnes of Manaſſes, according to al that he did, and for the innocent bloud that he ſhedde (for he filled Ieruſalem with innocent bloud) therefore the Lord would not pardon it. The which terrible words and threatnings againſt Gods choſen people, when I read them, they cauſe me to tremble and feare for our ſtate here in England. And I do earneſtlie requeſt your honour, and al that feare God, diligentlie to meditate theſe and ſuch like places of the holie hyſtories, which I omit for breuitie ſake. For beſides that our religion is not yet brought to ful perfection theſe 32. yeares (the which thing I feare will be laid to our charge) the horrible ſinnes of former times are not yet purged with true teares of repentance. For manie do yet carie their idols in their hearts, manie do waite for the occaſion to ſhew the olde crueltie that they did before: few do feele how horriblie they did offend Gods ſacred maieſtie in erecting of idols, contrarie to Gods holie commandement, eſpecialy in kneeling downe and worſhipping that wafer cake, the vileſt & weakeſt idol that euer was imagined vpon the earth, both for the baſenes of the ſubſtance, and the huge heapes of errours therein contained. The moſt part make thair reuoluing vnto Antichriſt, and renouncing of the goſpel of Chriſt in Q. Maries time, but a laughing maſter. Two or three or none, do worthily lament

their fal with Peter, Wherefore I can not but feare I saie, least the like punishment wil come vpon vs for the like sinnes cõmitted in the daies of Q. Marie, for al our outward shew of religion, as came vpon Iudah for their former sinnes committed in the time of Manasses. Therefore haue we great cause to praie vnto the Lord our God to be merciful vnto vs, to our Queene, and Countrie: that so by earnest praiers, either we may turne away his fearce wrath from vs altogither, or at the least with our Hezekias (our gracious Queene I meane) to obteine that it come not in our daies.

To this purpose is this Booke of the Psalmes most necessarie for euerie Christian, not to reade them for fashion and custome onlie, either in a knowne or vnknowne language, which were to take the name of God in vaine: but to meditate them in their hearts, and so by earnest and continual inuocation and hartie praiers to moue the Lord our God to mercies, as his holie seruants haue by the like meanes alwaies found mercie before vs. For whereas al other scriptures do teach vs what God saith vnto vs, these praiers of the saints do teach vs, what we shal saie vnto God, and how we must prepare our selues to appeare before his maiestie, both in prosperitie and aduersitie: and therefore are they daili to be vsed with great reuerence and humilitie. And surely these Arguments, & this Paraphrasis of the psalmes set forth of late by that great learned man Beza, do so liuelie paint foorth the zealous and feruent praiers, which both the whole Church generallie, and the saints of God particularlie haue vs

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rom time to time, that wee haue great cause to
raise God, that hath giuen vs such patternes and
xamples as this present, to stirre vp our dul hearts
o the sense of our sinnes, to feare Gods iudgements,
y to seeke for mercie betimes. And if is please God
o giue vs this grace, thus to do vnfeignedlie, and
ithout al hypocrisie, of this are we sure, that though
e can not turne away the general plagues that are
reatned and seene to hang ouer England: yet that
we that can be stirred vp with like affections with
eese saints of God, our fathers and brethren of old,
vtter our misliking and loathing of our owne
nnes, and of the sinnes of the people, and so seeke for
ods mercie, shal be marked to saluation, when the
ague commeth, as God himselfe hath promised,
zekiel. 9. Yea, though the perusing of these psalms
worke no more in vs, but to cause vs to consider
far we are from that zeale of Gods glorie, that
ire of building his house, that comfort of his word
d sacraments, that vprightnes of life, that faith,
e and patience in afflictions, that was in Dauid
d the other seruantes of God, that made these
almes, and so bring vs to some more earnest de-
, and longing for the same vertues: yet wil they
verie profitable vnto vs, to be diligentlie read
wel weighed in our mindes. And these Argu-
nts and Paraphrasis giuing the true sense of the
lmes in so plaine words (as no man hath done be-
) wil greatlie further vs to such godlie medita-
s. Now as the latin Psalmes of Beza belong to
moſt honorable Lord by right, as dedicate and
vnto him from farre; so these english Psalmes

translated as home by one of your seruants, who is wholie my Lords and yours in the seruice of the great Lord, do by as good right pertaine to your honour, who but by some such meanes of translation can haue smal commoditie of the others, although you haue some propertie therein, because it is my Lords your husbands, to whom if mine old forworne rude simplicitie, vnfit for this fine world could haue brought forth any thing worthie his honour, I would not haue bin so long silent, But I humblie beseech both your honours to take thus in good part this poore mite, as that of the widowe, which did testifie hir great good wil in a right smal matter, And as I am most bound, I wil praie for you both, that God our mercifull father, for his Christes sake, would vouchsafe to graunt you to reade the Psalmes of Dauid, and to meditate them by the same spirit with Dauid, whereby ye may feele true comfort in al troubles of mind and bodie, as did Dauid, and so in the end be crowned in the heauens with Dauid, and reigne for euer with Christ our spirituall Dauid in euerlasting glorie, Amen. Asshbie 7. of March. 1579.

Your Honours most bound alwaies
to command in the Lord,

Anthonie

Gilbie.

THE EPISTLE TO the Reader.

SEEING among humane affaires, those men which haue good causes and sound reasons for their enterprises, are of greater authoritie, and more able to perswade a reasonable man, then they that can render no other account, but either their owne affectionate opinion for a cause sufficient, or their selfe wil, how vnreasonable soeuer, for an inuincible argument, or in a word, their headie rashnes for a law that may be in no wise gainestaied. Therfore the Translator thinketh meete to shew some reason of his doings, that that thing which was most forceable to drawe him to this translation, (who otherwise for his age is verie vnfit to take such paines) might somewhat preuaile, both to moue other that are more apt for such matters to do the like, and thee also the Christian Reader to a more attentiue consideration of those things, that are most diuinelie set foorth in this Booke. Wherfore these two causes especiallie brought him to take this worke in hand. First loue to his vnlearned countriemen. Secondlie, the excellencie of the worke it selfe. For considering that the Psalmes in English are in manie places read rather for taske it were, and for fashion sake, then for good deotion and with vnderstandings which the spirit God commandeth in al partes of diuine seruice. d because that to reade that which a man neier yet vnderstandeth, nor seeketh ordinarie anes whereby hee may vnderstand, is a plaine ntempt of the thing that is read, in that it noteth nt of care, and therfore defect of loue, and conuentlie the hypocrisie of him that serueth God eleslie. Againe (such is the miserable state of

our nation) seeing that euerie congregation hath not a sufficient pastor to explane and interprete these Psalmes, (as also other places of scripture) with liuelie voice of man (the principall and chiefe way that ought to be in the Church to edifie the conscience, and to build the faith,) therefore the Translator receiuing this Booke, which was come from farre, euen from a strange countrie, and in a language vnknowne to the multitude, he was moued none otherwise then as a louing friend is wont to impart to his louers that thing, which he knoweth may be profitable to manie, and to set foorth in our vulgar speach that thing wherof otherwaies they that haue greatest neede, should haue reaped the least commoditie, in so much as now euen the simplest poore man for a small peece of money, may by diligent reading in this Booke of that rare man THEODORE BEZA, attaine to a better vnderstanding of these holie psalmes of Dauid, then in old time (by the report of the ancient) the great learned men were able, by the perusing of manie of the great Doctors of the Church. Further, sith we see this also by dayly experience, that what soeuer we knowe, whether it be in flying newes touching this or that matter, whereof mans mind is so desirous, or else euen in the Artes and Sciences which are gotten by great exercise and long practise, a man taketh a little or no pleasure in them, so long as hee keepeth them to himselfe, and maketh no man priuie to them: but so soone as he vttereth them to others whome hee loueth, then his ioy and pleasure increaseth, and he accounteth his owne knowledge so much the greater, the more that hee hath participated it vnto other. Euen so this Translator, hauing viewed this booke throughout, could not be silent, but receiuing so great comforts himselfe thereby, tooke in hand (God giuing thereto good successe) to make it manifest al-

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so to the common sort, that they might all reioice togither in the Lord, hauing found so pretious a iewel, which hath afore time bene hidden from our forefathers, and is in our daies reuealed vnto vs by the goodnesse of God. And he thinketh his labour well bestowed, and his knowledge and comfort greatlie augmented, and aboundance of fruite redounding to himselfe, if his godlie purpose be wel accepted, that is, if it be generally receiued, and reuerently embraced (as by right it ought) of them of whome chieflie in his trauell hee had respect. Now as concerning the matter that is translated, we neede not speake manie words, it of it selfe being plentifully garnished with moste heauenlie sentences, as with most pretious margarites, and furnished with all thinges necessarie, either for instruction touching this present life, or for a preparation to the world to come, is sufficiently able to commend it selfe to the godly Reader: onely this I say, that whereas there be two speciall kinds of explaning the scriptures, one in long Commentaries, another by Paraphrasis, that is, by giuing the full sense and meaning of the holie Ghost in other wordes, as brieflie as may be, this later is verie ancient (as we may see by that most ancient Chalde Paraphrast, who seemeth to haue written before anie of the Hebrewe Rabbines) and moste fit to certifie the consciences, when euerie thing appeareth plainly to answere the verie text and originall, and must needes be most profitable, because it giueth that matter in fewe wordes, which manie times cannot be learned by long Commentaries. Therefore I doe exhort you, good christian readers, deeplie to consider, and thankfully to receiue this Paraphrasis of that great and godly learned man THEODORE BEZA, as a moste profitable Booke for the vnderstanding of the Psalmes. So shall both your owne knowledge reaped

ned of the labours of others be much augmented, and manie to take the like paines wil be encouraged, when they shal perceiue a godlie commoditie arising, to counteruaile and recompence their trauel emploied for the increase of the kingdome of Christ, whom I beseech to direct al his poore flocke in the whole time of their pilgrimage, to cleaue vnto him their shepeheard and safe keeper, and that he would send it comfort sufficient, to strengthen the hearts of his children against al the miseries and calamities that may befal,

Amen.

briefe Table, and brought to certaine principal heades, according to the direction of M. Beze.

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ALMES,
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- Doctrine onelie, as Pſalme, 1.14.15.19.24.29.32.36.37.45.49.50.53.73.77.87.90.95.107.110.125.127.133.134.
- Doctrine: Political, as Pſalme, 72.101. Eccleſiaſtical, as Pſalme, 78. Domeſtical, as Pſalme, 128.
- Propheſie, as Pſalme, 2.117.
- Doctrine and Propheſie, as Pſalme, 40.97.98.
- Prayer, as Pſalme, 3.5.6.7.12.13.17.20.25.26.28.31.35.38.43.44.51.54.55.56.57.59.70.71.74.79.80.83.84.85.86.88.89.109.115.119.120.123.130.122.140.141.142.143.
- Propheſie and Prayer, as Pſalme, 23.69.
- Conſolation, as Pſalme, 4.11.27.39.42.52.58.93.94.99.102.106.112.121.122.131.137.139.
- Prayer and Conſolation, as Pſalme, 10.
- Thankeſgiuing, as Pſalme, 8.9.21.23.30.67.75.76.81.82.92.100.103.104.145.111.113.114.116.118.124.126.129.135.136.144.145.146.147.1148.149.150.
- Doctrine and thankeſgiuing, as Pſalme, 34.
- Thankeſgiuing & propheſie, as Pſa, 16.18.96.
- Victories or Triumphes, as Pſalme, 46.48.

refidue of the Pſalmes,
h be not particularlie ap-
to anie of the former
by BEZA haue this re-
by THEMELIVS, to

- Doctrine, 62.91.
- Prayer and Doctrine, 63.64.
- Prayer, 60.61.108.
- Prayer and Praiſe, 41.138.
- Praiſe, 65.
- Thankeſgiuing and Praiſe, 66.


AWAY FRO ME YE WICKED: FOR I WIL KEPE THE COMMANDEMENTS OF MY GOD. Psal. 119. Vers. 115

THE PSALMES OF the princely Prophet Dauid, as they are set forth by that most excellent man of this age *Theodore Beza.*

PSALME. I.

The Argument.

This Psalme is a declaration of mans chiefe felicitie, whereof these be the principall pointes: 1 That they go farre astray from the marke of true blessednesse, as many as go the way that men commonly walke, because men are euill of their owne nature, and of euil become wicked, and at length they growe to bee contemners of the Lord himselfe. 2 That we must learne that right waie of God aboue, and that out of the doctrine which hee hath giuen vs, wherein wee ought to meditate daie and night. 3 That verie many and mightie stormes and tempestes doe assaile him, which is entred into this waie: but he is like a goodlie faire tree, planted by the riuer of waters, which being watered with continuall rooistuesse, is alwaies greene, and bringeth forth fruite in due season, and all things turne to his commoditie. 4 On the contrarie part, that the wicked are like vnto chaffe, which euen the least blast of wind scattereth abroad. 5 That then this difference shall truely appeare, when God sitting on his iudgement seate, shall giue vnto the iust eternall blisse & felicitie: but as for other, they shall not be able to abide the sight of the iudge, neither shall they stand in the assemblie of the righteous. 6 That it standeth for a certaintie, that God is iust, and therefore alloweth the meanes of the godly: but the waie of the wicked bringeth them to euerlasting destruction.

THE

THE PARAPHRASE.

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LESSED is the man that neither asketh counsell of euil men for the framing of his life, nor standeth in that waie that is vsed of the wicked, nor sitteth with those that deride the Lord.

2 But whose whole delight is fixed in the law of the Lord, the which he considereth in his mind day and night.

3 Such one is like to a tree planted by the riuers of waters, which beareth fruit in due season, and neuer fadeth or corrupteth: and whatsoeuer he doth, hath a prosperous end and successe.

4 The wicked are in a far other case, being like to chaffe, which the wind driueth here and there.

5 For neither the vngodlie shal be able to stand before God the Iudge, nor the wicked in the assemblie of the righteous.

6 For God approoueth and alloweth the life of good men, but the life of the vngodlie leadeth them to perdition.

PSALME II.

The Argument.

This Psalme vndoubtedlie is a propheſie of Christ vnder the figure of Dauid, as the Apostles do expound it, Actes 4, 25. and 5, 33. and Heb. 2, 5. and 5, 5. declaring and propheſieng, that like as Dauid, after many and long batels, at the length attained the kingdome promised, the borders thereof being farre and broade dilated: euen so is Christ verie God and verie man, appointed by his father to be the king of the whole world. To whom shal al sorts of men, high and lowe, con-

and band themselues together to hinder that decree: but in a moment they shal be ouercome, and he shal be crowned in the verie citie of Ierusalem, euen vpon the throne of his crosse, and shal arise againe and ouercome death, and shal spread the borders of his Empire to the vttermost coasts of the world. Wherefore they shal all perish, who so euer shal not willingly come vnder his obedience, and they shal be most blessed, who shal imbrace him with due reuerence. This Psalme then doth appertaine to euerie member of the Church, in as much as al the godly must be conformed to Christ their head.

THE PARAPHRASIS.

WHY doe the heathen rage, and the people mutter vaine things?

2 Why doe the Kings and earthlie Lords assemble, & the Princes consult against the Lord, and against the King that he hath appointed?

3 Let vs breake their bonds, saie they, and shake off their yoke.

4 But he that inhabiteth the heauens, derideth them: the Lord, I saie, wil mocke them and deride them.

5 Then in his wrath wil he call vnto them, and terrifie them in great rage.

6 For I, shal he saie, haue annointed this my King, and reigne vpon my holie mount Sion.

7 And the King shal saie againe, I will declare what the Lord hath decreed of me, when he thus spake, Thou art my sonne indeede, this daie haue I begotten thee.

8 Aske of me, and I wil giue thee the heathen for thine inheritance, and the ends of the earth for thy possession.

9 Thou shalt breake them with an iron sceptre, and crush them into peeces like potsheards.

10 Now therefore be wise, O ye Kings: be learned, ye Iudges of the earth.

11 Worship the Lord, and do him reuerence, and reioice in him with feare and trembling.

12 Worship this his sonne, least he be angrie, and ye suddenlie perish, euen when his wrath shal flame foorth: O then shall they be blessed that trust in him!

PSALME. III.

The Argument.

This third Psalme was made by Dauid, when by the sudden conspiracie of his sonne Absalom, being driuen forth of his citie and kingdome, he seemeth vtterly vndone: and he teacheth by his example, that euen then, when God doth punish our sinnes, yet we must call vpon him with earnestnes and faithfull confidence, euen in our most extreame dangers, resting partlie vpon his power, partlie vpō his loue declared vnto vs in the Gospel.

The Paraphrasis.

1 HOW manie doe vexe and trouble mee, O Lord? how manie do rise vp against mee?

2 How manie do saie of me? *His God can not helpe him.*

3 But thou Lord art my shield on euerie side, my glorie, and the lifter vp of my head.

4 I called vpon the Lord, and hee heard me out of his holie hill.

5 I lie downe therefore and take my rest, and I wake againe: for the Lord defendeth me.

6 Though manie thousands bee assembled, and compasse me round about, I will not be afraid.

7 Come foorth, O Lord, saue me, O God: doubtles thou hast smitten al mine enimies vpon the iawes, and hast broken their teeth.

8 It is the Lord that deliuereth his people, and this is now thy people that feeleth thy blessing and mercie.

PSAL.

PSALME. IIII.

The Argument.

This Psalme doth teach the whole Church & euerie member of the same, that when the wicked do rage, we ought not one ie not to despaire, or be discouraged: but rather boldlie to reproue our aduersaries, resting vpon the power of God, whereof we haue had so oft experience: and trusting to the goodnes of our cause, and chiefelie to the most assured promises of the life to come, vpon the which we must alwaies haue our eies bent, and neuer depend vpon the transitorie commodities of this world.

The Paraphrasis.

ANswere me when I crie and cal, O Lord, the iudge of mine innocencie. O thou that hast brought mee so oft out of distresse, haue ercie vpon me, and heare my praiers.

O ye sonnes of men, how long wil you labour o distaine mine honour, reioicing in vanitie, and ake counsel of things that shall neuer come to ef-&?

For be ye sure, that it hath pleased God to ex- me aboue others, and to embrace me with his ecial grace and fauour. The Lord will heare me hen that I cal vpon him.

Tre ble ye therefore, and sinne no more, pon- these things in your mindes, and meditate the ne with your selues in your beds:

And worship the Lord with due worship, and ist in the Lord.

Manie do saie, How shal we growe vnto wealth riches? But we desire, O Lord, that the light of countenance may shine vnto vs.

For far greater is this inward ioy which thou est vnto me, than is theirs, when their vintage haruest are most plentious.

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8 I wil therefore quietlie lie downe and take my rest, for thou onlie, ô Lord, doest keepe me in safetie.

PSALME. V.

The Argument.

This Psalme is also a Praier, and teacheth these rules of praier, when anie is vniustlie afflicted. That is to saie, that we must praie earnestlie, and set this against al doubt of Gods goodwill towards vs, or of his power that he is our God and our King: and our impatience is to be bridled with this consideration, that the nature of God cannot suffer the wicked vnpunished: wherefore the more cruel that the enimies appeare, the more neare and more certaine is their destruction. Finallie, that we ought not herein to consider the punishment of our enimies, neither our owne commodities: but onelie the glorie of God in our praiers, as he for this cause wil not faile to blesse vs.

The Paraphrasis.

1 HEare what I saie, ô Lord, vnderstand mine inward meditation.

2 Giue eare vnto my crie, my King and my God: for thou art hee to whom I doe present my praiers.

3 Heare my voice earelie in the morning: for dailie in the morning will I prepare my selfe to praie vnto thee, and as out of a watch tower wait for thee.

4 For thou art not he, ô GOD, which delightest in wickednes, neither wilt thou alow anie wicked person.

5 The proud shal not stand in thy presence, thou hatest al them that are giuen to wickednes.

6 Thou destroiest al liers, and abhorrest, ô Lord, al the cruel and deceitful persons.

7 Wherefore I trusting in the greatnes of thy good-

goodnes, wil enter into thy palace, and I wil worship thee in thy holie place with feare.

8 Therefore thou ô merciful deliuerer of all thine, rid me that am oppressed from mine enimies, and make streight the waie wherein I may walke safelie before thee.

9 For none of them doth speake anie thing sincerelie and vprightlie, they haue a thousand fetches in their hearts to doe hurt, their throte is like an open sepulchre, their tongue with faire words doth onlie flatter.

10 Condemne them, ô Lord, and cause them to faile of their purposes: cast them downe for the multitude of their wickednes, and their rebellion against thee.

11 Then shal they al reioice that flie vnto thee for succour, and in that thou doest defend them, they shal triumph for euer: and al that feare thy name shal praise thee with ioie.

12 Because thou hast shewed thy fauour to the innocent, ô Lord: and hast defended him with the shield of thy mercie.

PSALME. VI.

The Argument.

This Psalme conteineth a praier of a diuers argument from the former. For before was described the conflict of the godlie vexed vniustlie by men onlie: but here is an example set forth of a man so sore oppressed of his enimies, that he wrestleth principallie with sinne and death, and with the verie sense and feeling of Gods wrath: the which battel is for the greatest and most dangerous. And these things are chiefly to be noted in this Psalme, that the fruit of sinne is most bitter, wounding most greeuouslie both soule and bodie: and that the remnants of sinne doe stil remaine in the verie saints, for the which God doth chastise them sometimes most

severe.

ſeuerallie: and that there is no remedie left, but this onelie againſt this incurable wound, that is, the free mercie of God in Chriſt: and that the ſaintes are brought vnto this grace, by an earneſt abaſing, and caſting downe of themſelues with a true knowledge of ſinne, that they may obtaine forgiueneſſe in Chriſt, apprehended by faith, by feruent and continuall praier. Finallie, that all this conflict ſhall turn in the end to the glorie of God, and moſt great commodities of the ſainter, ſo that the other part of repentance, which is the amendment of life doe follow: and that we muſt deſire to be deliuered from thoſe euils, to this end, that we may be the inſtruments to ſet forth the praiſe of God.

THE PARAPHRASIS.

1 O Lord rebuke me not in thine anger, neither chaſtiſe me in thy wrath.

2 Haue mercie vpon me, O Lord, that can vtterlie without all ſtrength, heale me, O Lord, for my verie bones are ſhaken:

3 Yea, and my ſoule is vtterly amazed, but thou, O Lord, how long?

4 Turne againe, O Lord, and behold me, deliuer my ſoule, ſaue me of thy free mercie.

5 For the dead cannot remember thee, neither can he ſet forth thy praiſe in the graue.

6 I am wearie with ſighing, my bed ſwimmeth euerie night waſhed with my teares.

7 Sorrow doth conſume my face, I waxe wrinkled and old, by reaſon of the miſeries wherewith I am oppreſſed.

8 Hence from me all yee wicked, for the Lord hath heard my lamentable crie.

9 The Lord, I ſay, hath heard my praier, the Lord hath receiued me his humble ſuppliant.

10 Let all mine enemies be aſhamed and diſmaied, and flie awaie ſuddenly confounded.

PSALME

PSALME. VII.

The Argument.

Whereas reprochfull slanders do most trouble men, so that it is hard for them therein to bridle their anger, and other euils that followe, especialie when wee can finde no comfort in the lawfull defence of the magistrate, we are taught in this Psalme to set the defence of God against men: but so, that we commit without all outrage of affections, the defence of our innocencie vnto God alone, the most seuere punisher of slanderous tongues. And the circumstances and causes of the writing of this Psalme are diligently to be considered, whether it be referred to Saule, or to Semei: which historie is written 2. Sam. 16. or to anie other of Saules kindred, that wee may learne, how that in the most grieuous slanders and accusations, wherein both our good name and our life also is dangered, that we must yet keepe this moderation of minde and bridling of our affections. And this doctrine doth chiefly appertaine to the whole Church, and the gouernours thereof, whome Sathan and his ministers doe chiefly strike with these dartes.

The Paraphrasis

1 Truſt in thee, O Lord my God, preſerue me, & deliuer me frō all thoſe that perſecute me.

2 Let him not deuour me aliue like a Lion, teare me in peeces, hauing none to deliuer me.

3 O my Lord God, if I haue committed this wickednesse, if my handes haue committed anie ſuch miſchiefe:

4 If I haue rendred euil to anie man, yea if I haue deliuered this ſame man from danger that doth perſecute me without anie cauſe:

5 Let the enemie purſue me vnto death, let him take me and caſt me downe, and ſpoyle me of my glorie and burie all mine honour and credit with me.

6 Ariſe

6 Arise, ô Lord, in thine anger, and come down with thy power against al mine enimies: awake Lord, for my sake, to execute that iudgement th thou hast appointed.

7 Let the assemblie of people come about the and turne thee vnto them from thine high thron

8 Lord execute iudgement among the peop iudge me, ô Lord, euen as I am innocent & gilt

9 Let the wickednes of the wicked I beseec thee come to an end, and establish the iust. F thou, ô iust God, doest search the hearts and ward thoughts of man.

10 My defence is in my God, who defendeth vpright in heart.

11 God doth deliuer the iust, and the same G is dailie angrie.

12 So that vnlesse this wicked man repent, G hath sharpened his sword, he hath bent his b and made it readie.

13 He hath also prepared his deadlie weap and shooteth his arrowes against them that d hotlie persecute me.

14 Behold he traueleth with mischiefe, he h conceiued within himselfe to molest me, but shal bring foorth nothing.

15 He hath digged a deepe pit, but he shal into the pit that he hath digged.

16 The euil that he hath deuised against me, fal vpon his owne head, and the hurt that he wrought against me, shal fal vpon his owne p

17 I wil praise the Lord as he iustlie deser and I wil sing praise to the name of the Lord high.

PSALME VIII.

The Argument.

This Psalme is a thanksgiuing vnto God for two excellent benefites bestowed vpon mankind, that

ur creation in Adam, and our restauration and re-
emption in Christ. And although that man, by his
wne faults, did fal from that high dignitie, wherein he
as created: yet there do remaine certaine notes and
arkes of that dignitie and excellencie, both in that he
the Lord ouer al the beastes, and hath a certaine po-
er of life and death ouer them, and also in that singu-
r prouidence wherewith God in mercie ordereth mans
nde: but that other state wherewith the eternal sonne
God hath exalted mans nature, being assumpted in-
the vnitie of his person, al the infirmitie thereof laid
de, that he might make al that beleeue partakers of
excellent glorie, to whom onlie also he granteth
that in this life they should haue the light of the
wisedome, and that they may vse al the creatures
od in this world with safe conscience, is the chiefe
of this Psalme, as the holie Ghost doth interprete it.
th. 22, 15. 1. Cor. 15, 27, and Hebr. 2, 8.

The Paraphrasis.

Lord our God how excellent is thy name
throughout all the earth! aduancing thy
glorie aboue the verie heauens?
verie mouths of infants & sucklings con-
y power, so that al they that oppres others,
e vp against thee, shal come to naught.
when I behelde those thy heauens the
thy fingers, the Moone and the Starres so
e set in order.
at is man, saie I, that thou art mindfull of
he being borne of mortal parents, thou
regard him;
hast made him little inferior to the An-
hast crowned him with glorie and honor.
hast made him Lord ouer all the workes
nds, thou causest al to serue him.
epe & cattel, and the verie wilde beasts.
les fleeing in the aire, and the fishes

swimming in the seas.
9 O Lord our GOD how excellent is thy nam
throughout al the earth?

PSALME. IX.

The Argument.

The Prophet doth teach the Church in this ix. Psalme co tinuallie to giue thankes for the benefites receiued God: handes, which doe testifie both his infinite pow and singular fauor, and by these examples both to co fort themselues in present miseries, and to confi them against imminent calamities, which wil assu lie fal vpon al them that vex the Church.

THE PARAPHRASIS.

1 I Will praise the Lord with my whole heart, I wil shew foorth al his marueilous workes.
2 I wil be ioiful and reioice in thee, I wil s vnto thy name, O God most high.
3 For that mine enimies are turned backe, fallen downe, and perish at thy presence.
4 For thou hast mainteined the right of cause, and sitting vpon thy throne of iudgem thou hast declared thy selfe to be a iust iudge.
5 Thou hast rebuked the multitude of the then, and thou hast destroyed them for euer.
6 O enimie, the destructions that thou di threaten, doe no where appeare, (thou saiest sooth) that thou wilt destroie cities, and the morie of the inhabitants shal together be a shed with them.
7 But the Lord hath an euerlasting domin and sitteth alwaies to giue vnto euery man hi right.
8 It is he onlie that ruleth the whole world teousnesse, and gouerneth the people with equi
9 He is an high tower to the oppressed, and re

ge to the afflicted.

Wherfore al that knowe thy name wil truſt in
for thou neuer forſakeſt, O Lord, them that
e vnto thee.

Sing praiſes to the Lord which dwelleth in
, declare vnto the people his worthie actes.

For he maketh inquiſition for bloudſhead and
her, neuer vnmindful of his people, neither
tteth he the crie of the oppreſſed.

Haue mercy vpon me O Lord, O thou that haſt
ered me from deaths doore, ſee what violence
enimies do vſe againſt me.

That I maie ſhew foorth al thy praiſe, and en-
into Zion may with ioie declare that thou
y ſauiour.

The multitude of the enimies are drowned in
lfe-ſame ditch, which they haue digged for
nd they are ſnarled in the ſelfe-ſame ſnares
hich they haue hid for me.

The Lord is knowne by executing his iudge-
by catching the wicked in their owne willes
raftes.

The wicked ſhal fal backward into hel, and al
hat forget God.

Neither ſhall the poore be alwaies forgotten,
the hope of them that are oppreſſed ſhall
em for euer.

Riſe vp O Lord, let not mortall men preuaile,
e wicked people be puniſhed by thine ap-
ent.

Caſt them downe O Lord, let them all knowe
y be but men mortall.

PSALME. X.

The Argument.

The ſtate of the enimies of the Church is liuelie painted out in this Pſalme, and their careleſſe ſecuritie: and

they are described to be much like the Giants called the Poets Cyclops, yet al their enterprises in the end shall come to naught, because God wil never forsake his Church, nor suffer them to go vnpunished.

THE PARAPHRASIS.

1 WHY departest thou far off O Lord, and why withdraweſt thou thy ſelfe when moſt need is, in the time of troble and calamitie?

2 The wicked with crueltie doth rage againſt the good, cauſe them to be ſnared in their owne craftie counſels!

3 For the wicked delighteth in his owne luſts, and the couetous man doth therein count himſelfe bleſſed, and contemneth God himſelfe.

4 He walketh with a proud countenance, and careth for nothing, and thinketh alwaie that there is no God.

5 All things fal out proſperouſlie vnto him. He putteth awaie thy iudgements farre from his ſight, he caſteth downe his aduerſaries as with his own breath.

6 He thinketh in his heart alwaie that hee ſhall neuer be moued neither ſuffer anie aduerſitie.

7 His mouth is ful of curſing, griefe and iniquitie doe lie vnder his tongue.

8 He lieth in waite in the villages to kill the innocent in ſecret places, & with glieng eies he watcheth for the ſuccourleſſe.

9 He lieth in waite in ſecrete, as the Lion doth in his denne, he lieth in waite (I ſaie) that he may ſpoile the poore drawen into his net.

10 He crowcheth and lieth down, ſo that he of the poore ſal as a praie into his teeth & nailes.

11 He imagineth with himſelfe, that God forgetteth theſe things, and doth not behold them, or the leaſt doth not alwaies marke them.

Rise vp O Lord, lift vp thine hand, O most
ghtie, and forget not the poore.

For why should the wicked aduaunce him-
e against God, perswading himselfe that thou
neuer cal these things to accompts?

But thou surelie doest behold these thinges,
u doest obserue, if any man hurt or vexe an o-
that thou maiest apprehend him, and set him
re thy iudgement seate: the poore do rest vp-
nee, and thou hast taken vpon thee to defend
atherlesse.

Breake thou the power of this malicious and
ed person, search out his wickednes, that he
destroied suddenlie be seene no more.

God the eternal King wil cast downe and de-
the wicked out of his land.

O Lord thou heareſt the desires of the poore,
comforteſt their heart, thou bendeſt thine
nto them

eliuer the fatherles, and the oppreſſed, leaſt
arthlie wretches do exerciſe a continual ty-
ouer them.

PSALME. XI.

The Argument.

bet doeth heere teach, that the godlie are in this
like vnto birds, which are compelled to wander to
o without certaine habitation, for the foulers
yet are not they to be heard which thinke that
ſhould leaue his calling, either imagining that
are led by fortune, or that the godlie otherwaies
periſh. For the end wil declare it ſelfe, that al and
articuler thing is gouerned by Gods prouidence,
l neuer forſake them that truſt in him, neyther
er them vnpuniſhed that deſpiſe him. And it
that Dauid made this Pſalme, when the courti-
ured, vnder the colour of friendſhip, to driue

him out of the Court, as though otherwaies he ſhould be ſlaine by Saul: the which thing he counted not meete to do, vnleſſe he were conſtrained by extreme neceſsitie.

THE PARAPHRASIS.

1 IN the Lord put I my truſt, how ſaie ye then, as men careful for my life, Flee awaie into your mountaines.

2 For lo, ſaie ye, the wicked haue bent their bow, and haue laid their arrowes vpon their ſtring, to ſhoote at thoſe priuilie that are of vpright heart.

3 And whereas the verie foundations are ſhaken what can the righteous do?

4 The Lord ſitteth in the holie temple, the Lords throne is in the heauens, his eies do behold all things, and he trieth mortal men with his eie lids.

5 The Lord trieth both the good and the bad, and he vtterlie hateth and abhorreth him that is giuen to wickednes.

6 He wil raine vpon the wicked, coles, fire, and brimſtone, and ſtormie tempeſts, this is their portion appointed.

7 For the iuſt God loueth righteouſnes, and he alwaies beholdeth them that do right.

PSALME. XIII.

The Argument.

When the Church is ſometime brought into this extremitie, that all men may be bold to do all things, either by force or by craft, ſo that al things may ſeeme deſperate, this Pſalme doth teach vs notwithſtanding, to cal vpon God with aſſured confidence. For ſeeing that both his wil and his promiſes are moſt certaine, we muſt needes conclude, that he doth heare the ſighings of them that are his, whome he wil comfort in due time, and likewiſe that he wel knoweth the wickednes of the wicked, which he wil auenge at his good time.

THE

THE PARAPHRASIS.

1 HElpe O Lord our ſauiour, for there is not a godlie man left, and the faithful are failed from among the children of men.

2 They ſpeake deceitfullie euerie one to another, euen though he be his friend, flattering with their words, with double and deceitful hearts.

3 Cut off, O Lord, theſe flattering tongues, boaſting themſelues ſo proudlie.

4 They ſaie, We can bring to paſſe what we will with our tongues, we may ſpeake what we liſt, who is Lord ouer vs.

5 But the Lord now at the length ſaith, I will riſe vp for theſe ſo pitifullie oppreſſed, and for the mourning of the miſerable, and I will ſet in ſafetie thoſe that they haue ſnared.

6 The words of the Lord are pure words, euen as the ſiluer tried and fined ſeuen fold.

7 Therefore O Lord keepe them euerie one, and preſerue them for euer from this wicked kind of men.

8 For the wicked do wander on euerie ſide, when the worſt men are exalted into the higheſt place of honour.

PSALME. XIII.

THE ARGUMENT.

The Prophet doth teach vs, the more deſperate that the ſtate of the Church is in this world, the more earneſtlie muſt we praie vnto God, and beleeue in him more ſtedfaſtlie, for that the praiers of the Saints ſhall neuer be made in vaine.

THE PARAPHRASIS.

1 HOw long O Lord wilt thou forget me? how long wilt thou turne thy face from me?

2 How long ſhal I carefullie conſult with

my selfe, and torment my soule? how long shall mine enimie gape ouer my head?

3 Behold me, and heare me, O my God, restore lightes vnto mine eies, that I sleepe not in death.

4 Least mine enimie saie, that he hath ouercome me, and they that oppresse me, reioice that I am fallen.

5 But I trust in thy mercie, assured that this my heart at the length being deliuered by thee, shal be repleniſhed with ioy, and I wil praise thee O Lord, of whose louing kindnes I haue had so good experience.

PSALME. XIIII.

The Argument.

This Psalme setteth foorth a most sorowful description of the naturall man, or of the man not regenerate, as Paule himselfe doth interprete it, Rom. 3. 10. The which corruption both of the understanding and of the wil, doth chiefelie vtter it selfe in that deadlie hatred, which hath bin from the beginning, whereby the world doth persecute the Church. Howbeit, the Prophet biddeth the true Israel to be of good courage, resting vpon the hope of the comming of the Messias. Wherefore we ought much more to be of good comfort, seeing that Christ is come alreadie, and hath fulfilled the whole mysterie of our saluation: whose latter comming yet we do looke for with the old fathers, when at the length we shall be brought home into our owne true vndoubted countrey.

The Paraphrasis.

1 THAT men are so doting mad, to perswade themselues that there is no God, it is manifest heereby, that they are all so wicked: all doe make themselues abhominable, and not one of them doth leade his life aright.

2 The Lord himselfe, from whom nothing is hid, beholding men from heauen, to see if anie would

would knowe him, or seeke after him.

3 Doth find, that all are turned away from him, that they are altogether filthie, and that there is not one at all which ordereth his life aright.

4 Are not these mischieuous men altogither mad, which deuoure the holie people of God, as it were bread, and neuer call vpon God?

5 But the time will come, when they shall be as feareful as they are now careles. For God doth defend the generation of the iust.

6 You make a mocke at the counsel of the poore, whom you oppresse: but the Lord is their refuge.

7 Oh that now at the length that sauiour of Israel would come foorth out of Zion! for then in deed Iacob should reioice, then shal Israel be ful of ioy, when the Lord shal bring againe his captiues.

PSALME. XV.

The Argument.

The Prophet hauing declared in the former Psalme the manifest and apparant enimies of the Church, now he sheweth who those be that are iudged of God: the true Citizens or inhabitants of the Church, or of the eternal kingdome of heauen, and such as shal neuer be cast out, opposing them against hypocrites, who though they be conuersant in the verie bosome of the Church, and that sometyme also they haue authoritie and gouernement in the same, yet are they not of the Church, how soeuer they both deceiue themselues with a false opinion of godlinesse, and other with a lieng shew of religion. He teacheth therefore that the true worshippers of God are not discerned by these things that are common to good and euil men, that is to saie, by the obseruation of the outward worship, but by those things that are onelie proper to good men, that is to saie, by an vpright mind to God, and an vpright dealing towards men without all dissimulation, both the which they must testifie with

an holie and iuſt life. Finallie he teacheth certaine precepts of an holie and iuſt life after this ſort, that a man muſt be farre from al theft and deceit, that he may ſlander no man, to abhorre from hurting any man, to hate falſe accuſations, to deteſt the wicked, to ioine himſelfe with thoſe that feare GOD, to ſet more by his oth, then by al the world, neuer to ſeeke gaine by the damage of an other, to exerciſe iudgement incorruptlie: finallie he addeth a ſure and euident promiſe, that they ſhal neuer be forſaken of God, but ſhal haue euerlaſting felicitie with him, whoſoeuer doe keepe this courſe of life.

The Paraphrasis.

1 I Pray thee O Lord, which of ſo manie as beare a roome in thy tabernacle, ſhall remaine for euer in thy holie hills?

2 He that walketh with an vpright heart, and worketh righteouſnes without al deceit.

3 Which ſlandereth not with his tongue, which neither hurteth his neighbour by open violence, nor by craft.

4 Who abhorreth the wicked, and maketh much of them that feare GOD, who wil rather willingly ſuffer damage, then to breake his promiſe.

5 Which doth not lend his monie to the hinderance of an other, neither condemneth the innocent being corrupt by reward.

6 Who ſo euer thus doth behaue himſelfe, hee ſhal enioie moſt certaine and vncharge able bliſſe and felicitie.

PSALME. XVI.

The Argument.

David in this Pſalme, being as it were rauiſhed in ſpirit, acknowledgeth the kingdome which he enioied, to be geuen him of God without his deſeruing, by whoſe onlie helpe he was able to rule and gouerne it orderlie and righ-

rightlie. Furthermore, whereas men, for the moſt part, are wont to abuſe ſuch dominion vnto riot, he ſetteth before him two ſurve other markes, that is, the true and earneſt reſtoring of the worſhip of God, by taking away all ſhew of idol worſhip: ſecondlie, a carefull defence of the godlie. Then he witneſſeth that he is mindfull of another euerlaſting kingdome, promiſed vnto him, and that he wil euer turne his eies vnto it euen in verie death, and ſo by this hope he wil go downe comfortable into the verie graue. For he truſting vpon the power of Meſſiah, which muſt die in deede, but ſhal liue againe before he feele anie corruption in the graue, ſo alſo ſhal he himſelfe riſe againe, and be made partaker of his eternall bleſſednes. Therefore this Pſalme, amongſt others, is plainlie written by the ſpirit of propheſie. For it conteineth an excellent doctrine of the original of magiſtrates, of their authoritie and office, and doth manifeſtlie reproue the Phariſaical doctrine of the merite of workes, euen folowing faith: as alſo it deſcribeth Chriſts reſurrection and his power, in raiſing vs againe from death (as Peeter doth interprete it, Actes 2.25. and Paul, Actes 13.34.) not as a Prophet, but as an Euangeliſt. And where he calleth Meſſiah Chaſid, that is, as I interprete it. The man vpon whom the father hath powred foorth moſt abundantlie al his mercie and bountie which we draw out of him alone by faith, he ſeemeth by one word to haue conteined the ſumme of the doctrine of the Goſpel.

The Paraphrasis.

PReſerue me O Lord, for thou art he in whom I do truſt. O my ſoule ſay thus vnto the Lord,

2 Thou verelie art my Lord, yet am I able to do nothing that can profit thee.

But I do moſt gladlie waite, how I may comfort thoſe ſaints and excellent men, which are with me vpon the earth.

Doubtles they are moſt miſerable that ſeeke to

to anie other God, be it farre from me therefore that I ſhould be partaker of their cruel and bloudie ſacrifices, the which I am afraide once to name with my mouth.

5 Thou O Lord art my portion, thou art my wages, thou alone art vnto me al ſufficient.

6 And ſurelie a moſt pleaſant place, and a moſt beautiful portion of inheritance is fallen vnto me.

7 I do thanke thee O Lord, and wil giue thankes vnto thee, for that thou haſt giuen me this counſel, and becauſe thou doeſt teach me inwardlie euerie night.

8 I haue thee O Lord, and wil haue thee before mine eies: for ſo long as thou ſtandeſt by me, I ſhall not be moued.

9 Therefore my heart leapeth, and my tongue reioiceth: yea, and this ſame my bodie, being in ſecuritie, doth not feare verie death.

10 For thou wilt not leaue me in the graue, becauſe thou wilt not ſuffer thy moſt deare beloued, vpon whom thou haſt powred foorth all thy bountifull mercie, to feele corruption.

11 Thou wilt open vnto me the way to that true life: for the ioie wherewith the mind can rightlie be ſatiate, is ſet in the ſight of thy countenance, and it belongeth onlie vnto thee, to graunt euerlaſting ioie.

PSALME. XVII.

The Argument.

This Pſalme doth teach vs, when the tyrants do perſecute either the religion it ſelfe, or the godlie profeſſors of the ſame, that we ſhould yet keepe a ſafe conſcience, and praie to God for deliuerance. It teacheth alſo that thing, which Chriſt declareth in the parable or hiſtorie of that glutton and poore Lazarus ful of ſores, that is, that the wicked rich men are fed in this life, but in the

the other they ſhall periſh: howbeit on the contrarie, the Sainctes are here preſſed with miſeries, that they may learne to hope for better things, which hope ſhall neuer deceiue them.

The Paraphrasis.

1 HEare ô Lord that which is iuſt, hearken vnto my crie, bend thine eares vnto my praiers, which I powre foorth of an vnfained heart.

2 Let thy ſentence be for me from thy iudgment ſeate, and declare that thou aloweſt the things that are right.

3 For thou thy ſelfe haſt ſearched my heart in the night, thou haſt tried me, and haſt found no fault in me, nor that I am otherwiſe minded towards them, than my mouth doth teſtifie.

4 Concerning theſe men, I haue ſo behaued my ſelfe as thou commandeſt, I haue carefullie auoided the path that the oppreſſors tread.

5 Strengthen thou me therefore which walke in thy waies, that in my walking I do not wander.

6 I cal vpon thee, heare me my God, giue attentiue eare, and hearken vnto my words.

7 Shew foorth al that thy maruelous mercie, thou that art the ſauiour of them that truſt in thee, againſt ſuch as ſtand vp againſt thy power.

8 Keepe me as the apple of the eie, and defend me vnder the ſhadow of thy wings.

9 Againſt thoſe wicked men that would deſtroie me, the enimies I ſaie that gape ouer me, with ſuch greedines round about.

10 Fatnes couereth their eies, and they ſpeake cruellie.

11 They watch our ſteps on euerie ſide, hauing their eies onlie bent how they may caſt vs downe to the ground.

12 For he is like a Lion gaping for his praie, and like

like a Lions whelpe, lieng in waite in his den.
13 But come thou foorth ô Lord, that thou maist preuent him, and cast him downe, and preserue my life deliuered from this wicked man, by thy sword.
14 Deliuer me I saie, by thy hand ô Lord, from these mortal men, these mortal men I saie, that flourish so long, which thinke of nothing, but of this life, whose life thou doest so fil, euen as it were with delicates drawne out of thy store, that they haue aboundance to leaue to their children, and also to their posteritie.
15 But I now being vniustlie oppressed of him, shal once haue the ful fruition of thy countenãce, and when I shal awake and behold thee, I shal be satisfied.

PSALME. XVIII.

The Argument.

At what time this triumphant song was written by Dauid, it appeareth by 2. Samuel 22. and by the plaine and euident title of the same, when he declared, after he had ouercome al his enimies, and had not onlie established his kingdome in his owne countrie, but farre abroade in other places, that he was bent vpon this thing onlie, to declare that he raigned not for his owne cause, but for the glorie of God alone. And we must needes graunt this, that we haue no writing extant of anie Poet, that flourished most in wit and eloquence, to be compared with this Psalme, if we do but onlie looke to the phrase. But concerning the matter it selfe, he so describeth those his so dangerous perils, that he that readeth them, shal thinke himselfe almost to behold the things with his eies. And so doth he paint foorth the glorie of God in executing iudgement, and his diuine Maiestie, with such a high stile, that hẽ that readeth it, may thinke the Heauens and the earth yet stil to shake. And he doth so set forth his victories, that we may thinke we see his triumphes before our eies. And he

he doth ſo attribute thoſe things onlie vnto GOD, that he taketh no praiſe at al to himſelfe. And alſo being aſſured of his prophetical ſpirit, that this kingdome, how flouriſhing ſo euer, was but onlie a figure and patterne of that eternal kingdome of Meſſiah, who ſhould be borne of him: therefore doeth he extend his ſpeach thereunto, and propheſieth that all people of the earth ſhal receiue him for their King, as the Apoſtle Paul doth interpret it, Rom. 15. 9, 10, 11, 12.

THE PARAPHRASIS.

1 O Lord my ſtrength, I do loue thee from the bottome of my heart.

2 The Lord is my rocke and my forteſſe, my deliuerer, my God, my mount, my refuge, my ſhield, the horne wherewith I driue away the enimie, and my high tower of defence.

3 I haue praiſed the Lord, and called vpon him, and he hath deliuered me from al mine enimies.

4 The bands of death had compaſſed me round about and bound me, moſt wicked men like moſt raging flouds made mee afraide, enuironing mee round about.

5 I did lie as it were wrapped in my winding ſheete, euen ſnarled with the ſnares of death.

6 I called vpon the Lord in theſe extremities, I called vpon my God I ſaie, and he heard my voice out of his high palace, and receiued into his eares the crie that I made vnto him.

7 Then began the earth to quake and tremble, the verie foundations of the mountaines to ſhake and ſhudder.

8 And he breathed out ſmoke from his noſtrels, ſpitting foorth fire out of his mouth: yea, caſting foorth euen coles of fire.

9 He bowed the heauens and came downe, the darkenes beeing ſpred al abroad vnder his feete.

10 He did ride vpon the wings of the Angels, and

was

was caried with the wings of the winde.
11 Blacke darkenes enuironed his tabernacle round about, and he was couered with moſt darke and thicke cloudes.
12 Vntill his gliſtering brightnes did breake thoſe cloudes, and the flames of fire did flaſh on euerie ſide.
13 At the length he thundered from heauen, and filled al places with his mightie ſounding voice, and with haileſtones and lightnings.
14 He ſhot foorth his firie dartes, and increaſing his lightnings, he terrified mine enimies and deſtroied them.
15 Then the deepe bottomes of the waters appeared, and the foundations of the world were diſcouered at thy rebuke ô Lord, and at the bluſtering winde of thy wrath.
16 So then hath he, ſtretching his right hand downe from the heauen, taken me and drawen me out of the bottome of the deepe waters.
17 From that mightie enimie I ſaie, and from the other enimies, by whoſe power I was oppreſſed.
18 For they verelie had almoſt caſt me downe and deſtroied me at the ſudden, but he was my ſtaffe that ſtaied me.
19 And he hath drawne me out of theſe ſtraights, and placed me in an open and large place, becauſe it ſo pleaſed him, without my deſeruing, to fauour me.
20 For he had regard in deede of me that was oppreſſed of theſe men without cauſe, and granted theſe things to me being guiltles.
21 For I haue folowed the waie that the Lord hath appointed me, howſoeuer theſe men vexed me, neither could I be drawne by anie of their iniuries, that I ſhould faile from my God as the wicked vſe.
22 For I had al his lawes before mine eies, neither

ther did I put his ſtatures foorth of my ſight.
23 But I behaued my ſelfe without hypocriſie with him, neither did I folowe mine affections, which elſe would eaſilie haue carried me foorth of the waie.
24 Therefore had the Lord regard of me that was oppreſſed of them without anie cauſe, and fauoured me the innocent partie.
25 For thou ô Lord wilt ſhewe thy ſelfe good vnto the good, and vpright to them that deale vprightlie.
26 And as thou ſheweſt thy ſelfe ſincere with them that deale ſincerelie, ſo the craftie men ſhal perceiue thee to be more cunning.
27 For although manie times thy ſeruants be ſore vexed, yet doeſt thou preſerue them, and doeſt caſt downe thoſe that behaue themſelues ſo proudlie.
28 Hence haue I my light, whereby thou cauſeſt me to ſhine, and driueſt away my darkenes.
29 Thou haſt made me to ouercome theſe dangers eaſilie, and to leape ouer the walles and lets that were in my waie.
30 For the waie whereby God leadeth vs is plaine, the word of God is moſt pure, the Lord doth defend all that truſt in him as with a ſhield.
31 For who is God but the Lord? and who is mightie but our God onlie?
32 He hath girded mee with power, and hath made my waie ſafe.
33 He hath made me as ſwift as the Hindes, and hath placed me in moſt high and ſafe places.
34 He hath taught mine hands to fight, and he hath giuen me ſo great ſtrength, that I am able to breake a bowe of braſſe with theſe mine armes.
35 Thou haſt preſerued me with the protection of thy ſhield, and thou haſt ſtaied me with thy right hand when I was readie to fall, though thy

great

great mercie.
36 Thou haſt cauſed me to go ſafelie without danger, and thou haſt ſtaied my ſliding ſteps.
37 Therefore haue I purſued mine enimies, and taken them, and I haue not turned backe, til I haue deſtroied them.
38 I haue ſo beaten them downe, and troden them vnder foote, that they were not able to raiſe themſelues againe.
39 For thou verelie haſt giuen me ſuch ſtrength, that they which haue riſen againſt me, haue fallen headlong at my feete.
40 Thou haſt giuen me power to ſtrike off their heads, and that I might deſtroie them that purſued me.
41 Yet Lord I graunt they cried vnto thee, but thou haſt not deliuered them, neither wouldeſt heare their crie.
42 Therefore did I beate them ſmal like the duſt, that the winde ſcattereth abroad: and I did tread them like the mire, which is trampled vnder the feete of them that walke the ſtreetes.
43 Yea alſo thou haſt deliuered me from domeſtical and inward troubles, and thou haſt giuen me dominion ouer ỹ nations that I neuer knew before.
44 Vnknowne people I ſay obey my commandement, and ſtrangers be compelled for feare to ſubmit themſelues vnto me.
45 The hearts of the ſtrangers haue failed, ſo that they fal downe for feare in their ſtrongeſt forts.
46 Let the Lord liue, and let him that is my defence be knowledged and worſhipped of al, as he worthilie deſerueth: let God my deliuerer be praiſed euerie-where.
47 Euen God I ſaie, who is mine aduenger, who hath ſubdued ſo manie people vnder me.
48 Thou haſt ſaued me from mine enimies, thou haſt deliuered me from them that roſe vp againſt me,

e, especialie from that cruel man.

9 Therefore wil I praise thee, euen among the
ophane nations, and I wil sing vnto thy maiestie.

10 For verelie thou hast maruelouslie preserued
hy king, and not onlie Dauid himselfe whom thou
hast annointed king, but also thou hast shewed
ingular fauour to his seede that shal remaine for
uer.

PSALME. XIX.

The Argument.

This Psalme doth teach vs the summe of all true diuinitie, the end whereof is, that we haue that knowledge both of God him selfe, and of the worship due vnto him, whereby we may become partakers of euerlasting life. Wherefore he saith, that men are taught the glorie and Maiestie of God, that is (as Paul interpreteth it, Rom. 1. 20.) his eternal power and godhead, by the beholding of the heauens, by the orderlie changes of daies and nights, but specialie by the golden beautie of the Sunne, which shineth ouer the whole world with an vnspeakeable course, so that no man can pretend the ignorance thereof. The which place the Apostle treateth, both in that Chapter cited before, and also in the Actes 17, 27. But the Prophet addeth, that men do locke a farre more perfect declaration, which may shew foorth both those same things, and besides them the wil of God: to conclude, which may quiet our consciences that are greeuously vexed with the deadlie wound of our sinnes, as the Apostle teacheth plentifullie 1. Cor. 1. 21. and afterwards. And he affirmeth that these thinges are not taught vs any otherwhere, than by that doctrine which is giuen vs of him from the heauens, it printing in our hearts that true wisedome, not in words alone but in deede also, that it might comfort vs with euerlasting gladnes. And seeing this power belongeth wholie to the Gospel, it is manifest that Dauid speaketh principalie of this part of the written word of God, and

that

that he treateth of that free forgiuenes of sinnes, which at that time was shadowed with the ceremonies of the law, but now is expounded and vttered vnto vs most fullie and manifestlie, both by Christ himselfe, and also by the writings of the Apostles.

THE PARAPHRASIS.

1 THE heauens declare the glorie of God, and this wide stretched frame of the heauenlie spheres, called the firmament, doth plainlie testifie, that they could not be created by anie other but by God himselfe.

2 The interchangeable course of day and night, doth minister occasion to draw out the power of that most wise creator, by that most ample and neuer ceasing race, as it were out of a liuelie euer running fountaine.

3 Yea the heauens do also speake as with an high sounding voice, which may be vnderstood of al people, of al maner of languages.

4 For that same their most cunning workmanship, and the orderlie mouing by most constant and certaine spaces, wherewith chiefelie the Sunne is carried about, by that huge bodie compassed and couered with the heauens, as with a tabernacle, calleth as with a lowde voice vpon al men, from the one end of the world to the other.

5 For the Sunne it selfe like a bridegrome comming foorth of his chamber, glistering with gold and pretious stones: or like a mightie champion stretching himselfe to runne his race,

6 Doth runne foorth from the one vttermost border to the other, without anie wearines, and with a course incomprehensible, and there is none that can be hid from his heate.

7 But wee haue an other farre more excellent scholemaister and teacher of this wisedome: yea, one that is perfect in deede, euen the doctrine declared

lared vnto vs from heauen, and appointed of od, which doth fullie restore vs to perfection. By e which the Lord hath opened vnto vs plainlie l that appertaineth to our saluation, and doth each al men true wisedome, so that they knowledging their want of wisedome, should shew themselues willing to be taught.

8 The doctrine, I saie, ordeined of God, which teacheth the true waie of felicitie plainlie and euidentlie, and doth comfort the mindes with true ioie, and lighteneth the eies of the mind with true light.

9 For this is it which declareth the pure and vnchangeable worship of God, and the maner how to worship God most rightlie and sincerelie.

10 A thing more pretious by much than al gold, how pure so euer: and more sweete than anie honie combe.

11 For hereby thy seruants ô Lord, are taught which waie they should walk, and they that walk this waie, shal feele thee in the end most merciful.

12 But ah! who can vnderstand his faults? wherefore I beseech thee mercifullie to deliuer me from these faultes, that I can not by anie meanes vnderstand.

13 And suffer not me thy seruant to be ouercome of these vnbrideled affections: but rather graunt that I may leade this life vpright, and free from wickednes.

14 That I neither speake anie thing, nor thinke anie thing in my heart, which may not be acceptable vnto thee in whose sight I stand, vnto thee I saie, ô Lord, my defender and deliuerer.

PSALME. XX.

The Argument.

Here is an example of the praier of godlie subiects, for the preserua-

preseruation of their Magistrates, especialie in the chiefest dangers, such as this was, which is supposed to have bin the cause why this Psalme was made, as is declared 2. Sam. 10. and 1. Paralip. 19. Out of the which praier these principal points of doctrine are to be gathered. 1 That God is the authour and preseruer of policies. 2 That policies are established by Gods helpe, not by fortune, nor by the meere and alone wisedome of man. 3 That some kind of warefare is both iust and necessarie. 4 That there is great difference betwixt the confidence and trust of the wicked, and of the godlie.

The Paraphrase.

1 THE Lord heare thee in these dangers, and beeing called vpon by thee, place thee in safetie.

2 The Lord come down frō his sanctuarie to help thee, euen from ỹ mount Zion to strengthen thee.

3 Let him declare that thine oblations are acceptable vnto him, consuming thy burnt offerings with fire from the heauen.

4 And graunt vnto thee that thy heart desireth, and accomplish al thy promise.

5 That we may triumph, being deliuered by thee ō Lord, and that we may celebrate thee our God with banners displaied, which hast graunted al the petitions of our king vnto him.

6 For doubtles now thou hast preserued in deede the king that was annointed by thee, thou hast heard him now out of thy heauenlie sanctuarie, and hast defended him that trusted in the power of thy right hand, which bringeth saluation.

7 For they do trust in their chariots and in their horses, but we do onlie remember thy name.

8 Wherefore they are broken downe and fallen, but we stand vpright.

9 Assist vs ō Sauiour, let that king heare vs, when we cal vpon him.

PSALME.

PSALME. XXI.

The Argument.

This Psalme dependeth of the former, and namelie it conteineth a thanksgiuing for a notable victorie which was gotten, the which victorie the Church imputeth to the bountifull clemencie of God alone, who promiseth in the selfe same helpe in al other distresses.

The Paraphrasis.

1 THou hast giuen cause of new ioie vnto thy king, ô Lord, which acknowledgeth himselfe preserued by thy power, reioicing therein with al his heart.

2 For thou hast giuen him his hearts desire, and thou hast granted vnto him that which he requested in his praiers.

3 Yea, thou hast preuented him with thy benefites, & thou hast crowned his head with a crowne of most pure gold.

4 He required this thing onlie of thee, that hee might escape aliue and safe from this battel, but thou hast graunted vnto him a life that shal neuer faile.

5 So great glorie hath he atteined by this thy defence, and so great is the glistering of this honour wherewith thou hast crowned him.

6 For surelie thou hast made him to be a singular and euerlasting example of thy mercie to al men, and thou beholding him with thy pleasant countenance, hast wonderfullie comforted him.

7 Seeing therefore the king doth trust in the Lord alone, and doth depend wholie of the mercie of the most high God, surelie his throne shal neuer be shaken.

8 Thine hand hath taken thine enimies, ô King, thy right hand I saie shal apprehend thine enimies that

that hate thee.
9 Thou in thy wrath shalt cast them into the flaming fornace, that the Lord may consume them, & vtterlie destroie them by the heate of his wrath.
10 Yea, and thou shalt vtterlie destroie their children, that they shal neuer appeare among men.
11 For thou art he against whom they haue intended al these euils, against whom they haue inuented that which they could not bring to passe.
12 Thou shalt cause them to turne their backes vnto thee, by directing thy dartes against their faces.
13 Graunt, ô Lord, that thy mightie power may appeare, which we may sing foorth with thy great praise, and celebrate in Psalmes.

PSALME. XXII.

The Argument.

Whereas we can neuer sufficiantlie consider that battel of Christ, wherevpon our victorie dependeth, and wherein onlie we may plainlie behold both how horrible a thing it is to fal into the hand of God our iudge, and how great the mercie of God is toward his Church, and finallie, how high the mysterie of the wisedome of GOD is, surelie this Psalme among others is worthie neuer to be out of our hands and memorie. For it so paineth foorth the abasing of the sonne of God, that we may almost see him with our verie eies, and heare him with our verie eares, as yet hanging vpon the Crosse, and casting foorth those most sorowful sighes, in that conflict with Sathan, with our sinnes, and with death, and as it were wrestling foorth out of the verie bottome of the helles: Furthermore, this Psalme describeth plainlie and euidentlie also the famous victorie of his resurrection, and the euerlasting office of the eternall Bishop and Doctour, which he shal exercise vnto the end of the world, by his Ambassadours, for to gather his Church out of al nations,

nations, and to preserue it: and thus do the foure Euangelistes interprete this Psalme in the historie of the Passion, and the Apostle also in the Epistle to the Hebrewes.

The Paraphrasis.

1 MY God my God, why doest thou forsake me, and withdrawest thy selfe so farre from my crie, that thou shouldest not deliuer me?

2 I cry, O my God, in the day time, yet doest thou not heare me, although I also crie in the night season without anie ceasing.

3 Howbeit thou art that same holie God that doest inhabit that sanctuarie, which is appointed for Israel to set foorth thy praises therein.

4 For thou art he in whom all our fathers haue set al their hope, and not without cause: for thou hast deliuered them.

5 For they haue cried vnto thee, and thou hast deliuered them, neither failed they at any time of their hope.

6 But I am so miserable, that I may bee called a worme rather then a man, euerie-where exposed to the mocking of al men, and to contempt.

7 All that behold me mocked me, and wagged their heads, skoffinglie deriding me:

8 Go to now, say they, he rested vpon the Lord, let him deliuer him, let him saue him, if he do so fauour him.

9 But thou art he that hast drawne me out of my mothers wombe, and hast had a special care ouer me, so that thou hast caused me to looke vp vnto thee, when I did hang on my mothers brests.

10 So soone as I came foorth into the world, I was committed vnto thee, euen then thou diddest declare thy selfe to be my God.

11 Now then, when so great miserie doth approch vnto me, be not thou farre from me, which am de-

ſtiture of al manerof ſuccour beſides.
12 for mightie bulles do enuiron me, great bulles and cruel do compaſſe me about.
13 And they run vpon me with gaping mouthes like raging and roaring lions.
14 I ſlide away like water, al my bons are wreſted out of ioint, my hart melteth like wax within me.
15 Al the comfortable moiſture of my bodie is dried vp, ſo that I am like a dried potſheard, my tongue cleaueth to the rooſe of my mouth, and I ſeeme now to lie in the duſt of the graue without life.
16 Dogs ſtand about me, and barke againſt mee on euerie ſide, I am compaſſed about with multitudes of moſt wicked men, they haue ſtricken through my hands and my feete.
17 One might eaſilie number al the bones of my bodie ſo ſtretched out, the which thing they behold careleſlie and with pleaſure.
18 Moreouer, they parted my garments amongſt them, and caſt lots for my robe.
19 But thou O Lord forſake me not, but rather thou that art my ſtrength haſten to helpe me.
20 Deliuer my ſoule from this their rage, and rid me out of the power of thoſe dogs, which is forſaken of al.
21 Deliuer me I ſaie out of the iawes of the lions, and from the hornes of theſe moſt cruel beaſtes.
22 Thus I being preſerued by thee, wil declare thy renowned power (whereof I haue had experience) vnto my brethren, and I wil praiſe thee with theſe words in the middeſt of their aſſemblie.
23 All ye that worſhip the Lord come hither, all the ſeede of Iacob praiſe him, al the poſteritie of Iſrael, I ſaie, glorifie and reuerence the Lord.
24 For he hath not caſt away nor diſpiſed a man moſt miſerable of al others, neither hath he turned awaie

e his countenance from him, but rather hath
l him, when he called vnto him.

wil praise thee, O Lord, in the most populous
blie, and I wil paie my vowes in the sight of
m that feare thee.

Then the most miserable, whosoeuer they be,
be fed with meate abundantlie: then they
seeke the Lord shalbe refreshed, not for a mo-
onlie, but shal praise him, receiuing the in-
comfort of euerlasting life.

All men, euen to the vttermost coastes of the
, shal make mention of him, and being turned
he Lord, whome they had forgotten, al nati-
saie, shal worship thee O Lord.

For then shal the Lord chalenge vnto him-
e authority of his kingdom ouer al nations.
nalie, then the mightiest of al men shal ha-
his feast, & worship him, euen they that are
to die, and whose life was thought past re-
, shal fal downe and worship him.

Neither shal this benefit be ended by their
their posteritie also shall serue the Lord,
he wil reckon in his family from age to age.
or one sort succeeding another, shall declare
te ousnes of the Lord, and they shal testifie
eir posteritie, that shalbe borne after them,
onelie is the authour of this marueilous

PSALME. XXIII.

The Argument.

*a shepeheard being made a most mightie king,
rne to the error of the Epicures, which do dreame
l that they haue, commeth vnto them either by
e, or by their owne industrie, and so abuse al the
things that they haue vnto al filthines) doth at-
e al those things to the liberalitie of God alone:
two similitudes, one of a shepeheard that proui-*

C.i. deth

deth for his flocke with great carefulnes, the which similitude is most apt for Dauid being once a shepheard: and it also admonisheth the kings, that they ought to be the shepeheards and feeders of the people. The other similitude is taken from them that keepe good hospitalitie, which mow liberallie receiue those trauelers that come vnto them: the which thing also doth admonish vs of our state, and sheweth how al things are sanctified vnto vs by the word of God and thankesgiuing, what soeuer the Lord ministreth vnto vs for the vse of this life. Last of al it teacheth vs, that we ought to rise from those transitorie benefits to those euerlasting and heauenlie blessings, seeing that godlines hath the promises both of this present life, and of the life to come.

THE PARAPHRASIS.

1 THE Lord is my shepeheard, I neede not to feare anie famine.

2 He lodgeth me in greene pastures, and leadeth me to the pleasant riuers of waters.

3 He restoreth me to life being ouertyred, and doth lead me in a plaine and pleasant way, deseruing thereby euerlasting praise for his mercie.

4 Therefore, though I should go by most darke and dreadful vallies of death, I wil feare none euil, trusting vpon the rod and shepeheards hooke of my shepeheard.

5 Thou, in the verie sight of mine enimies, doest prepare a deintie table for me, thou doest annoint my head with oile, and giuest me a ful cup.

6 And surelie thy goodnes and mercie shal followe me, to cause me to dwel in thy house al the daies of my life.

PSALME. XXIIII.

The Argument.

This most sweete Psalme doth teach vs, that as God is the creator of al things, so is he the Lord of al, howbeit that

ath choſen vnto himſelfe out of the multitude of
ſome certaine perſons, whome onlie he accounteth
is ſubiects, and whome alone he hath appointed to
Laſting bleſſe. Furthermore, he declareth who theſe
& by what workes the true members of the Church
be knowne, that we may vnderſtand that they are
al of the Church, who are outwardlie conuerſant in
Church. But becauſe there was but one certaine na-
as yet comprehended vnder the couenant, the Iſra-
I meane, and there was but one place certaine, in
which the Church was bound to aſſemble, that holie
ntaine I meane, in the which the Temple was then
builded: therefore doth Dauid chieflie make men-
hereof, and doth treate by the ſpirit of propheſie, of
agnificent building of the Temple. Yet doth he ex-
the people, that they ſhould not onlie regard the
rd building, and the outward rites and ſacrifices:
but that they ſhould chieflie giue their hearts vnto him
promiſed to dwel in the Temple. And this ſame
doctrine doth euen now at this date declare the true vſe
of the ſacraments, and doth much more appertaine vn-
vnto whom the truth is plainelie reuealed, al the
ſhadowes of the lawe being aboliſhed, then it did to the
fathers.

The Paraphrasis.

D is the Lord of the earth, and of all
things therin conteined, euen of the whole
orld I ſaie, and of al that dwel therein.
is he that built the earth vpon the ſea,
it to appeare aboue the flouds, as we ſee.
beit he hath choſen vnto himſelfe a cer-
untaine, into the which, loe, who ſhal aſ-
d who ſhal ſtand in that place conſecrate
vnto him?

he, whoſe hands are not pollured with
es, that is of a pure heart, which gapeth
aine things, neither ſweareth deceitfullie.

5 Such a man shall receiue blessings of the Lord abundantlie, & in the end shall find him a sauiour, as he, that cannot lie, hath promised.

6 And this is thy true seed O Iacob, euen the generation of men, that seeke God, & present themselues before thee O Lord.

7 O ye gates lift vp your postes! mount vp, I say, ye eternal gates, that the king of glorie may enter!

8 Who is this glorious King? That same Lord strong and valiant, that mightie warriour.

9 Lift vp your head postes O ye gates! mount vp, I saie, you gates, that this King of glorie may enter!

10 Who is this glorious King? The Lord of hoastes, he is this King of glorie.

PSALME. XXV.

The Argument.

The Psalme teacheth a forme of praier daily to be vsed of the whole Church, and of euerie one of the saintes of God: wherein three things are requested euen by faith, regarding the promises alreadie made vnto vs, & confirming it selfe by the experience of former benefites. The first is, the free forgiuenesse of sinne, The second, that we may be gouerned by the holie Ghost, in the whole course of our life that remaineth. The third a defence from the iniuries of our enimies: the which three do answere to the petitions of the Lords praier, wherein we require to haue our sinnes forgiuen, and that we be not led into temptation, and to be deliuered from euil.

The Paraphrasis.

1 VNTO thee, O Lord, I lift vp my whole heart.

2 O my God, my hope is onlie fixed in thee let me not be repulsed, I beseech thee, and put to shame, and so be derided of mine enimies.

3 And surelie, thou wilt not suffer them that depend vpon thee, to be put to shame: but rather must these

e faithles persons, that persecute the innocent,
ought to shame.

Grant O Lord, that I may vnderstand in these
eat perplexities and extremities, what way
appointest thine to walke, and teach me thy
es.

Guide my steps in thy truth, and teach me cou-
lie: for thou art he, O my God, of whom I do
e faithfullie for my deliuerance.

e mindful O Lord of thy mercies, which thou
shewed so oft to thy seruants, and of thy mani-
goodnes, which thou hast declared in al ages.

ontrariwise, O Lord, forget al the follie of my
h, and al my trespasses, and remember me, O
of thy singuler mercie and goodnes.

nd why should not I thus hope? seeing the
is merciful and true in his promises, therfore
he cal againe into the way, the sinners that go

He also, after they be humbled & made meete
rne, doth teach them gentlie and meekelie,
declareth how louinglie he vseth to gouerne

Which waie soeuer the Lord doth leade his,
ercie appeareth, as also how constantlie he
peth his promise to them that keepe his coue-
, that he hath made with vs, as the singuler te-
onie of his mercie.

I beseech thee O Lord therefore, for thy great
rcie, and for the honour of thy holy name, for-
e me my sinnes, the which I acknowledge to be
t and manifold.

O how happie is he that feareth the Lord! for
il teach him the waie that he ought to walke.
His mind enioieth a continual rest, a blessing
alway follow him, whereof his posteritie shal
rtakers.

These are they, to whome the Lord doth re-

ueale his counsels, which are otherwaies hid from vs, euen that his couenant I say, to them that feare him.

15 Wherefore I haue mine eies alwaies bent vpon the Lord alone, for hee in the end wil rid my feete foorth of these nets.

16 O looke vpon me, and haue mercie vpon me, for I am verie miserable, and forsaken of al.

17 Sorowes oppresse my heart on euery side, deliuer me from these miseries.

18 Behold how miserablie I am vexed and tormented, and put away my sinnes, which are the verie cause of al these miseries.

19 Behold how manie do hate me, and how bitter hatred they beare against me.

20 Defend me and keepe me from shame, for in thee onlie do I trust.

21 Grant that I may be preserued safe in simplicitie and integritie, the which I do waite for of thee.

22 Finalie, O God, deliuer thou Israel out of all troubles.

PSALME XXVI.

The Argument.

It is a verie hard thing in the Court to retaine true religion, and vprightnes of life and conuersation, chiefelie when wicked men do reigne: & there flatterers do rage, partlie by open violence, partlie by false accusations: and an other sort doth sing in their eares, that they must frame their wits to serue al turnes and purposes, euen as the fish called Polypus *doth change himselfe into the colour of the stone whereunto he cleaueth, so that some do altogither leaue their vocations, prouiding for their owne commodities to the great damage of the common wealth: others do by little and little fal to the Courtlie maners like the rest. And some there be, who for the wicked life of certeine others, do either abstaine from the holie*

lie assemblies, or gather vnto them-selues apart pri-ate conuenticles, as did the Catharians *and the* No-atians, *and manie* Monkes *that went into solitarie aces, and the* Anabaptistes *of our time. But Dauid ntrariwise, though his state was no better in the Court Saul, yet doth he persenere in his place and vocation, d doth the more diligentlie frequent the holie assem-ies that were polluted with no idolatrie, whiles he is uen from them by violence: neither when he is driuen ence doth he repent of his constancie, but being al-aies one man, he doth commit his cause vnto God, & continueth to abhorre the counsels and the examples the wicked, and plainelie testifieth that he wil make rue profession of his faith, and that he wil liue an vp-ht life, resting vpon the promises of the most merci-and most mightie God.*

The Paraphrasis.

O LORD, iudge thou my cause, for surelie according to my power, I haue endeuoured my selfe to walke vprightlie, and I setling confidence in thee, O Lord, am minded to nue without wauering.

ou O Lord prooue me and trie me, and search ecret of my heart.

urelie mine eies are alwaie bent vpon thy nes, and I haue appointed thy truth to be the and leader of my life.

haue carefullie auoided the companie of most vaine men, and I haue fled away from deceitful dealers.

hate the assemblie of euil men, neither do I mpanie the wicked.

do present my selfe before thine altar, not with my hands washed in water, but rather ied from al wickednes.

hat I may openlie set foorth thy praise, and brate thy wonderful workes.

8 For there is nothing that I loue more dearely, then that temple, wherein thou haſt ſet thy ſeate, euen the houſe of thy Maieſtie.

9 Wrap me not in I beſeech thee with theſe wicked perſons, neither account me with theſe cruel men.

10 Who do ſpeedilie put in execution their wicked deuiſes, and whoſe hands are full of bribes.

11 But I haue walked vprightlie to my power, therefore haue mercie vpon me, and deliuer me.

12 That I do ſtand vpright in the waie, I do attribute it to thee, O Lord, and wil magnifie thy name in the publike congregations.

PSALME. XXVII.

The Argument.

VVhether we ſaie that Dauid did write this Pſalme, when he was now deliuered, or when he was in the middeſt of his dangers, it is no great matter. But here are opened vnto vs, euen when al things ſeeme moſt deſperate, three liuelie, and neuer failing fountaines, whence we may draw aſſured comfort. One is, to take hold of the power of God by true faith, and oppoſe it againſt al the bragges of the enimies. The ſecond, a continual deſire ahraie of the glorie of God, keeping euermore a ſafe conſcience, and vſing diligentlie the meanes, whereby our faith may be confirmed, that is to ſaie, the hearing of the word preached, and the vſe of the ſacraments: if ſo be that we may haue them: if not, yet muſt we haue a continual meditation of them. The third is, earneſt praier, with faith and patience.

The Paraphrasis.

1 O Lord, ſeeing thy will doth manifeſtlie appeare, like a moſt bright light vnto me, in this ſo great darkeneſſe to deliuer mee, whom ſhal I feare? ſeeing my life ſtandeth vpon the ſtrength of the Lord, of whom ſhal I be afraid?

2 I

I ſpeake of experience: for ſo oft as thoſe wic-
d tyrants, mine enimies, did runne vpon me, as
ough they would deuour me with their teeth,
y fel downe voide of their purpoſe.

Hereafter therefore, though the enimies come
orth with their armies ſet in araie againſt me, yet
I ſtand without al feare: yea though they enter
o battel againſt me, I wil hereof take the occa-
n of more confidence.

Neither do I yet herein prouide for mine own
uate commoditie, but I beg and craue this
thing of the Lord, that I may dwel in the houſe
he Lord, and leade my life with him, euen to
nd my whole life in beholding the beautie of
Lord, and to meditate in his holie temple.

For there trulie, vnder the roofe of his houſe,
I lie hid, when anie ſtorme commeth: in the ſe-
place of his pauilion ſhal I be hid, whileſt that
ſet vpon an high and ſafe rocke.

Yea, euen now alreadie like a couquerour I
nt vp, lifting mine head aboue mine enimies,
compas me about: wherefore I wil offer ſacri-
oifullie in his tabernacle, and I wil ſing and
e the Lord.

Receiue therefore, O Lord, the voice of my
haue mercie vpon me, and heare me.

My heart doth continuallie meditate that ſame
commandement, *Seeke ye my face*, that is, euen
now open my ſelfe: wherefore I do obey thee,
ord, and I do ſeeke thy face.

Turne not away O Lord, neither reiect thy ſer-
in thine anger. thou wilt yet helpe me, leaue
not, neither forſake me, O my ſauiour.

Though I be deſtitute of al mans helpe: yea,
forſaken of my verie parẽts, yet thou, O Lord
ſuccour me.

Teach me the way that I ſhould walke, and
e plaine the pathwaie vnto me, againſt whom

ſo-

so manie enimies do lie in wait.

12 Giue me not vp to the lust of mine enimies: for they are risen vp against me, which are not ashamed to lie, or to commit anie wickednes.

13 Yet I trust that I shall be safe, and comfortablie enioie the Lords benefits.

14 Go to Dauid, waite vpon the Lord with a couragious and constant heart, waite vpon the Lord I saie.

PSALME. XXVIII.

The Argument.

Dauid in this Psalme sustaining the person not of a priuate man, but of a publike, euen of a king appointed by God himselfe, praieth for himselfe, and for Gods people, with such confidence, although he could not liue so safe, no not as a priuate person in the kingdom of Saul, that he giueth thankes for his petition graunted alreadie. And he addeth certain praiers, vndoubtedlie by the spirit of prophesie, against al such as persecute the Church, not by ignorance or sudden affection, but of set purpose and obstinate malice. Whereunto appertaine those things that are written 1 Sam. 23. 17. and 24. 21.

The Paraphrasis.

1 I Call vpon thee O Lord my defence, bee not deafe at my crie, for if thou keepe silence, I shal differ nothing from them that die, and are laide in the earth.

2 Heare my praiers therefore whilest I may crie, & regard me that stretch vp my hands to that thy most holie sanctuarie.

3 Count not me O Lord amongest these wicked men, who reioice in wickednes, who wil offer in words al duties of friendshup, and to be at commandement, but in their hearts they haue most wicked deuises.

4 Giue vnto them their worthie reward, euen that

which their wicked deedes deserue: recompence them, I saie, according to their desert.

For seeing they hinder the worke that thou hast determined to bring to passe, both willinglie and wittinglie, certainlie thou wilt destroie them, O Lord, much lesse wilt thou increase them with thy blessings.

I giue thankes therefore vnto the Lord, which hath heard my praiers.

The Lord is my strength and my shield, this is he in whom my heart doth rest, hauing experience of his support, he for ful conclusion comforteth his heart, him wil I praise.

The Lord strengtheneth his seruants, neither is thine annointed trust to anie other.

Deliuer thy people, ô God, and declare thy fauour towards them, whom thou hast chosen peculiarlie to be thine: feede them, and extol them vp for euer.

PSALME. XXIX.

The Argument.

We learne no men commonlie vse to be more proud, and to aduance themselues in the end despisers of the verie maiestie of God, than they, to whom God hath made others subiect, to be governed by them, so that they challenge vnto themselues to be honoured as gods, and suppose that they may do what they lust vnto others: This Psalme teacheth Kings and Princes peculiarlie, by the comparison of their power (how great soeuer it be) vnto that infinite power of GOD, which doth vtter it selfe in the terrible thunders and other tempestes, and their effects, to remember rather how farre they are abased vnder his power, and of whom and vpon what condition they haue receiued their authoritie, rather than to be proud that they are aboue a few mortal men for a little season. Againe, seeing that the kings themselues are oftentimes fostred and cherished by the flatterie of

the

the people, he admoniſheth them that be of God, that they be content to obey their magiſtrates, as Gods miniſters: yet that they learne to depend onlie of God, and to wait for al good things from him.

The Paraphrasis.

1 O Ye kings, and al ye of power, giue place vnto the Lord, giue vnto the Lord, I ſaie, the honour of al glorie and power,

2 Giue vnto the Lord the maieſtie and glorie due vnto his name, and fal downe and worſhip him in that his moſt beautiful temple.

3 This is that Lord, whoſe voice thundering foorth of the midſt of the waters, doth witneſſe himſelfe with ſuch a lowd ſounding voice to be the verie God of glorie, euen by that voice, I ſaie, which breaketh foorth of the midſt of the clouds driuen by tempeſts.

4 The voice of the Lord is verie mightie, the voice of the Lord is ful of maieſtie.

5 The voice of the Lord breaketh the moſt high Ceders of Libanus.

6 And he plucketh them vp by the rootes, and cauſeth them to skip like a wanton bullocke, and he cauſeth thoſe moſt mightie mountaines to tremble and to ſhake.

7 The voice of the Lord doth caſt foorth fire ſtriken out of the verie clouds.

8 The voice of the Lord doth ſhake the horrible wildernes, and the high rockes of the Arabians.

9 The voice of the Lord cauſeth the hindes to caſt their calues, and maketh the woods bare, by caſting downe their trees with terrible noiſe: the godlie in the meane ſeaſon praiſing him in his temple.

10 By him commeth the horrible flouds of waters, but ſo, that he ſitteth as gouernour ouer them: for the Lord is King for euer.

11 This

This is he that giueth power to his people,
the Lord that blesseth his people with conti-
benefites.

PSALME. XXX.

The Argument.

verie probable that Dauid made this Psalme, when
bſhalom and Sheba were ſlaine, and he returned into
e citie, as it is declared, 2. Sam. 20. when he would
rge his houſe, and as it were conſecrate it a new vnto
d, that was polluted by the inceſt of his ſonne, and
her wickednes: wherein there appeareth ſome cere-
nie to haue bin vſed, as appeareth by the hiſtorie of
Nehemia, in dedicating the walles of the citie, and by
icating the houſe, Deut. 20, 5. And he giueth great
akes therefore vnto God, to whoſe onlie mercie he
h giue the praiſe of this his reſtoring to his kingdome
ſo ſudden, euen done as it were in a moment. And he
h alſo confeſſe, that it came to paſſe by his owne fool-
ſecuritie, that GOD did breake off the continu-
of publike peace, and other his benefits.

The Paraphrasis.

Wil magnifie thee ô Lord my deliuerer, which
ſt not ſuffered mine enimies to triumph o-
er me.

Haue cried vnto thee ô Lord my God, and
haſt ſaued me that was readie to die.

Thou haſt deliuered me ô Lord, from the verie
and haſt reſtored life vnto me, who ſhould
ue gone downe into the pit.

g with me vnto the Lord, al ye that are re-
to his mercie, and celebrate his memorie
erpetual praiſe.

r in one moment doth his anger end, but his
endureth to the end of our life: ſo that if we
bed in the euening with ſorrowe, in the mor-
ommeth ſome cauſe of reioicing.

6 How-

6 Howbeit I sleeping in securitie, when I was in prosperitie, did fullie thinke that no change could come vnto me.

7 For thou ô Lord, assuredlie hast fortified my hil wonderfullie of thy singular goodnes, but as soone as thou wast offended with my fooliſh securitie, thou turnedst away thy face from me, and I was suddenlie stricken, and fel downe.

8 Then I called againe vpon thee ô Lord, and praied with these words.

9 I beseech thee ô Lord, if I be slaine, and go downe into the graue, what good wil come thereof? can this my bodie made dust, sing praise vnto thee? or can it declare that thy constancie in performing of thy promises?

10 O Lord heare me, haue mercie vpon me, ô Lord help me.

11 And lo, thou hast turned this my mourning into most ful ioie, so that suddenlie casting awaie sackcloth, I came foorth most ioifullie.

12 Therefore this tongue shal neuer cease to sing thy praise, but shal be wholie consecrate to set foorth thy glorie: ô Lord my God I wil praise thee, I saie, for euer.

PSALME. XXXI.

The Argument.

Euen as there be diuers and sundrie circumstances of the calamities and afflictions, whereby God doth trie and chasten his seruants: so is it necessarie in the reading of the Psalmes, in the which are conteined praiers framed and set downe by the holie Ghost, to consider what is common to them al, and what is peculiar and proper to euerie one, that we may vse them aptlie to our commoditie. This Psalme then was written by Dauid, as it is manifest, in respect of that time, when he being a little before in great authoritie and dignitie, and was next vnto king Saul in the kingdome, was suddenlie brought into

o extreame miſcrie by the vniuſt hatered of the king,
l the enuie of certaine that ſtirred vp the kings rage
inſt him: by the which and ſuchlike ſudden altera-
ns, an infinite number of men, in other things verie
ſtant, being ſuddenlie ſtricken, haue taken moſt vile
niſels, and fallen moſt ſhamefullie, as it appeareth
ſtories. But Dauid on the contrarie part confeſsing
double fault, both that he did forget this mutabilitie
d vnſtablenes of the world, when he was in his pro-
ritie, and that he did almoſt deſpaire when this ſud-
ſtorme of aduerſitie came vpon him, doth praie vn-
God ſo much the more earneſtlie, truſting vpon the
miſes which he had learned of Samuel, and of his
ne vpright conſcience. Furthermore, he doth ſet be-
him thoſe moſt excellent promiſes of God, confirmed
moſt manifold and plaine examples, whereby God
ſhew himſelfe then to haue moſt care for his ſer-
ts, when things ſeeme in deede moſt deſperate. Fi-
e, he giueth thanks vnto God, that he may teach al
godlie, by his example, that ſuch maner of prayers are
d, whether it were that he was by his faith aſſured
it ſhould ſo come to paſſe as he praid, wherein he
nothing deceiued: either that he did write this
lme after his deliuerance.

THE PARAPHRASIS.

HOu art he ô Lord, to whom I flie for re-
fuge, deliuer me I beſeech thee from this
horrible ſhame, euen for that thy righte-
, whereby thou alwaies performeſt thy pro-
deliuer me.

eare me and make haſt to deliuer me, for in
lone is al my ſafetie, and al my defence is ſet
e.

hou art my fort and moſt ſtrong rocke of de-
I ſaie, leade me therefore and guide me
gh the middes of theſe ſtormie tempeſts, not
y deſerning, but for thine owne glorie ſake.

4 Graunt

4 Graunt that I may escape foorth of the net that they haue laied priuilie for to take me, for I trust onlie in thy power.
5 I commend my soule into thy hands, whom I haue alwaie to be my sauiour, and mindful of thy promise.
6 Thou also canst testifie againe for me, that I haue hated the craftie persons, and the liers, and haue depended onlie vpon thee.
7 Therefore do I fullie trust of thy goodnes, that I shal fully reioice therein, that thou hast acknowledged and regarded me so miserable, and brought into such extremitie.
8 Neither hast thou suffered me to be inclosed and intrapped of mine enimies: but rather hast brought me foorth into a larger place at libertie.
9 Therefore Lord haue mercie vpon me so cruellie vexed, that not onlie my face and my bowels within me, but my verie soule is consumed.
10 For certainlie I can scarselie draw my breath for sorrow, I waxe old with mourning, so that the very bones being weakened, al my strength faileth.
11 For the multitude and the authoritie of mine enimies causeth me to be abhorred of al, euen of my verie neighbours, so that they that know me wel, if I do meete them abroade, they flie foorth of my sight.
12 Finallie, I am forgotten of al, as though I were dead, and I am counted more vile than anie broken earthen potsheard.
13 I do heare the reproches and railings that al they of power do cast out againſt me, which make me wholie to tremble, whiles they take such craftie counsels against me.
14 Howbeit, ô Lord, I trust in thee, for I haue thus concluded within my selfe, that thou art my God.
15 And surelie, the tearme of my life, it is not in their

hands, but in thine: deliuer me therefore
the hands of mine enimies, and from al that
ecute me.

Refresh me thy seruant with the brightnes of
countenãce, & for thy mercie sake deliuer me.

Graunt I beseech thee ô Lord, that I be not
o shame that cal vpon thee: but rather, that
may stop their mouthes.

That they may cease to make lies, which slan-
e being innocent, so bitterlie, proudlie, and
inefullie.

O how manifold is that thy mercie! whereof
e had experience, that feare thee: whom no
of man can driue from the true profession of
lorious name.

For thou hast secret places ynow, wherein
canst hide, and secretlie keepe them safe,
the proud bragges of the wicked, farre away
the poisoned and cursed speakers, and wilt
preserue them in safetie in thy tabernacle.

Therefore I praise thee ô Lord, hauing expe-
of that thy marueilous goodnes, whereby I
fended, as with the most mightie walles of
g citie.

Yet I confesse, that I being cast downe head-
with such a sudden tempest, did vnaduisedlie
in my heart, that I was vtterlie cast off from
howbeit, thou notwithstanding hast heard
aiers, when I cried vnto thee.

Wherefore al ye that feele this goodnes of
rd, being admonished by mine example, loue
ord more and more: for he most constantlie
rueth them that loue him, and most abun-
ie rewardeth the proud doer, according to
edes.

Be strong, I saie, and encourage your selues
and more, whosoeuer haue setled your hope
onfidence in the Lord.

PSALME,

PSALME. XXXII.

The Argument.

This most pretious Psalme doth teach the chiefe and principal article of the Christian faith, as the Apostle doth testifie, and interpreteth, Rom 4.6 that is to saie, that al our blessednes coth consist in the free forgivenes of our sinnes. For al other religions do deceive men in this point chefelie, that they teach them to seeke salvation at their owne righteousnes, which can no-where be found. But in the Gospel onlie, Christ that our onlie mediator is declared vnto vs to be made righteousnes of God his Father. The Prophet doth also teach in this Psalme, that this doctrine doth not bring in a foolish and careles securitie, as the Papistes do falselie slaunder it, as though the free imputation of the iustice of Christ should abolish the care and endevour to do good workes. For he contrariwise doth declare, that the spirit of regeneration is alwaies annexed with the gift of righteousnes by imputation, which is received by faith, which doth kindle in the hearts of them that are iustified an earnest loathing of sinne, hope, true obedience, and other vertues. Whereof this followeth, that the conscience being pacified, doth enioie a true and perpetual ioie, what stormes soever do arise. Therfore this Psalme doth differ from the first, because it sheweth the chiefe effectes, whereby a man may be knowne to be blessed: but this doth declare the cause of that blessednes, and also of the effects, and by this consideration may Paul and Iames be reconsiled.

The Paraphrasis.

1 BLessed is that man verelie, whom being oppressed with the burthen of his sinne, the Lord doth raise vp, and whose offences are couered by Gods mercie.

2 That man I saie verelie is blessed, to whom the Lord doth not impute that which he hath done amisse,

, and whose heart is free from falshood and
crisie.

do speake by experience, for by dulling mine
conscience, and deceiuing my selfe, at the
h I came to this point, that I did fal downe,
ming whole daies in mourning in vaine, and
strength was wasted.

r the weight of thy hand did oppresse me day
ight more and more, so that I being as it were
vp with the heate of the Sunne, did lie par-
and as it were without life.

the length therefore ô Lord, I fullie deter-
d with my selfe, to confesse my selfe willinglie
lainlie guiltie before thee, and to declare my
, and disclose al my wickednes, without anie
ulation, the which thing so soone as I had
thou hast forgiuen me al mine offence.

must al they do, whom thou receiuest to
our, euen to aske forgiuenes of thee, taking
portunitie of time, when thou maiest be
for so shal it be, that the flouds of great wa-
although they rage, yet shal they neuer come
them.

hou therefore art my refuge, vnder the which
g hid, do feare none euil, that I being safe
thy defence, may praise thee my Sauiour.

ome hither therefore, whosoeuer desirest to
sted, I wil teach thee what waie thou ough-
walke, and I wil direct thee faithfullie, and
remoue mine eie from thee.

ake heede ye be not like horses and mules,
s without reason, striking with the heeles,
mouthes your selues do vse to bridle with
and snaffles, least they rage against you.

o are they in danger of infinite punishments,
euer go on in their sinnes: contrariwise, al
hat turne to the Lord, are compassed about
is goodnes on euerie side.

11 Wherefore be glad and reioice in the Lord al ye righteous, al ye, I saie, that loue righteousnes, sing foorth his praises.

PSALME. XXXIII.

The Argument.

Nothing can be spoken more notablie than this Psalme, wherein we are admonished to consecrate our whole life to the singing and setting forth the praises of God, the which thing if men were perswaded to doe, nothing were more happie vpon earth than mans life, as by the contempt of the which doctrine it commeth to passe, that nothing is more miserable than it. But chiefflie the order of this Psalme is marueilous: for first it teacheth that sacrifices of prayers are not acceptable vnto God, except the puritie of the heart do go before the word of the mouth, to the which end also the lawes of outward purifiings tended: it addeth afterward, that God is to be praised, not for fashion sake, but seriouslie and earnestlie: then it bringeth most weightie reasons, as wherwith almost the verie stones ought to be moued, much lesse that men, for whose sakes al this whole world was made, should not do their dutie. Wherefore it setteth forth, in the beginning, the wonderful wisedome and gratious goodnes of God, which appeareth three manner of waies, in the workemanship of the world: namelie, both in the creation thereof, and also in the order of euerie part thereof, and lastlie in such a marueilous gouerning of it, so that al creatures, especialie man, that is endued with reason and vnderstanding, ought almost to tremble, when he considereth these things. Furthermore, it goeth to a peculiar consideration of the prouidence and bountie of God, in the preseruation of mankind. For although troublesome men do infinite waies seeke to destroie and ouerthrowe themselues, yet God continueth to defend them, hindering and bringing to naught the endeuours and practises of those that are seditious. And the prophet doth ioine also some sentence

s against the madnes of those men, which sticke in sa-
ondarie causes: and against the doting follie of others,
ho dreame that al things are carried about by fortune,
the which things they binde the prouidence and
ighti e power of God. But the third place is especiallie
be noted, wherein he speaketh of that peculiar loue,
herewith he doth most mightilie preserue, through his
ercie, his Church, most desperatelie assaulted by migh-
e and most cruel enimies, against al calamities that
might trouble them: and againe, he expresseth in few words
hich is the true Church, that God will neuer forsake,
t is to saie, euen the assemblie of those which worship
him truelie, and boast of no merites of their owne, but
resting their owne soules in hope and silence, do looke
his mercie alone.

THE PARAPHRASE.

OV that loue righteousnes, magnifie the
Lord: for it is meete that he be praised al-
togither of them that loue iustice and
es.

raise ye the Lord therefore, and sing vnto
irh al kind of instruments.

ng hymnes, I saie, and psalmes one after ano-
nd testifie your ioie with most cheareful and
voices.

r this most beautiful order of the whole
, made and appointed by his word and ordi-
, wherof euerie part doth manifestlie testifie
reat both his power and constancie is, doth
e the same of you.

aine, I beseech you consider, what iust and
rder, and moderation, is manifestlie to be
in his gouernement of the world: so that the
earth is ful, and doth abound with his good-
d bountie.

rthermore, that al these things began to ap-
, and haue their being of nothing onlie by his
word

word and commandement: euen that great compas of the heauens, how wide and vnmeasurable so euer, togither with that infinite number of starres, and both the great lightes of the Sunne and the Moone, wherewith he hath beautified that frame of the heauenlie firmament, as with a great armie set in most comelie order, was formed and made by the commandement of his eternal word, and by the vnspeakeable power of his spirite also; which proceedeth from him.

7 Now, to come vnto the creatures more neare vnto vs, it is the selfe-same power that hangeth ouer vs, that liquid and euer flowing element of water, and heapeth it vp in it selfe, and holdeth it inclosed in certaine secret gulfes, and doth keepe it backe, that it doth not drowne the world againe.

8 Go to then, let al them that dwel in the world feare and reuerence such a workemaister, and tremble at his workes:

9 And learne to follow the examples of those things, though they want both sense and vnderstanding, who yet, so soone as he had spoken the word, they stoode foorth, and were obedient vnto him, & do now stil remaine at his commandement.

10 It is he the same also, although verie manie, not onlie particular persons, but also whole multitudes, conspire togither outragiouslie to their owne destructions, and labour to bring al things to vtter confusion, that yet doth ouerthrow and breake their wicked practises and craftie counsels, because he is the mainteiner and preseruer of ciuil policie and natural equitie, whereby mankind is kept in safetie.

11 For it can not be, that anie thing that the Lord hath determined, can at anie time be made frustrate and voide, but rather must alwaies and in al ages remaine stable and vnmoueable.

12 But ô most blessed and happie nation! to whom

n the Lord ſheweth himſelfe their God be-
thers, euen by taking a ſingular and peculiar
uer them. O thou truly art an happie peo-
f thou didſt knowe thine owne bleſſed ſtate,
n he hath choſen to himſelfe, as his peculiar
ge.

or God is not an idle beholder of the things
e hath created, neither doth he ſuffer them to
ied at al aduentures: but he doth behold all
with a watchfull eie, and moſt chiefly doth
ſerue al mankind.

d from his moſt hie throne he doth behold
inhabitants of the world, whereſoeuer they
ced.

d forbid that we ſhould thinke, that he that
eated the hearts of al men, and hath put in-
he power of affections, & of reaſon, could
ſider and vnderſtand, what they thinke and
ſe.

herefore, they are doting mad, how proud
htie ſoeuer they be, who dreame that they
to do anie thing by their own power, ſee.
all kingdomes are planted and ſubuerted
onlie appointment.

herefore their hope is deceiuable & vaine,
ſing the meanes giuen them by God, doe
of anie other thing, than of his power a-
t vnlike to the horſemen, who truſt to the
of thoſe horſes, which haue oftentimes o-
wne them.

hen, they periſh through their owne fault;
rariwiſe, them doth the Lord behold, aſſu-
eepe & defend, which feare him, and haue
gard vnto his mercie.

although al things ſeeme to threaten their
ion, being deſtitute of al other helpe, and
s both heauen and earth denie them their
foode, yet the Lord preſerueth them ſafe

and ſound: & doth miniſter vnto them in due ſea-
ſon, ſufficientlie to paſſe thorough the courſe of
their life.
20 Let vs therefore earneſtlie run vnto the Lord
alone, as he worthilie deſerueth, being our onlie
defence and ſuccour.
21 And ſurelie our expectation ſhal not faile vs
for vndoubtedlie it will come to paſſe, that after
ſome ſharpe aſſaults of theſe miſeries, he wil com-
fort vs with moſt certaine and true ioies. Therfore
let vs neuer ceaſe to reſt vpon the promiſes that he
hath reuealed vnto vs, and neuer faile at anie time
to cal vpon his holie name.
22 And thou again, O Lord, defend vs by thy mer-
cie, that we haue ſo oft felt from the heauens, as
thou commandeſt vs to hope, and wee truſt that
thou wilt performe.

PSALME. XXXIIII.

The Argument.

*This Pſalme was written by Dauid, as the title declareth
for the wonderful deliuerance forth of the hands
king Achis by diſſembling madnes, as is written, 1. Sa.
21. And it declareth what is our dutie when we ha-
receiued Gods benefits, that is, not onlie to giue thanks
vnto God, and to confirme our ſaluts in faith and ho-
againſt other temptations by ſuch like experience, bu
alſo to exhort others to doe the ſame, by ſetting for
theſe examples: that they may beleeue that theſe de-
rings from dangers, are not ſpecial priuiledges gra-
to anie one man, but that they are ſo many e preach-
as it were, and ſermons, which do appertaine both to
whole Church, and to euerie member of the ſame. He
beit, the Prophet doth ad this one thing, that theſe
nefits yet do appertaine to none other, but vnto th
who after they be deliuered forth of dangers, doe re-
of their ſinnes, and doe feare God more ſeriouſlie. A
he admoniſheth, that we ſhould ioine the deliuer-*

odlie, with the deſtruction of the wicked, that we not God, as the mockers and ſcorners do, onlie to the one ſide: and ſo to be merciful, that he ſhould his iudgements. Finallie, this Pſalme is ſo furniſh with eloquent wordes, and ſo great glittering of graue ſentences, that amongeſt others, this is wel to be committed vnto memorie of al the godlie.

The Paraphrasis.

I giue thankes vnto the Lord without ceaſ- and I wil neuer leaue off to haue his praiſe y youth.

I extol the benefits of the Lord, I ſaie, from ome of my heart, that al the afflicted, whē re this, may be thereby comforted.

o then, praiſe and magnifie the Lord to- ith me, and let vs altogether extoll and name as he deſerueth.

I haue ſought the Lord, and he accompli- my deſire, hath deliuered mee from all that me.

fore ſhal they be bold alſo, moued by my to turne their eies vnto him, and to make n vnto him, and ſhal not be repulſed.

ehold (ſhal they ſaie) this miſerable man d, when he called vpon the Lord, who de- im out of al his miſeries.

his is a ſure caſe, for like as they that feare aſſaulted of euery ſide, not onlie of other alſo of Satan and his angels: euen ſo the ine doth campe about them with the in- armies of his Angels, that they may ſo be d.

eech you therefore, do not careleſſie be- great goodnes of the Lord, but rather on it againe and againe, & taſte his moſt able ſweetnes, and crie together with me: is that man that truſteth in the Lorde s

protection?
9 Feare ye the Lord therfore, so many as he hath
seperate and consecrate to himselfe: for nothing
shal be wanting to them that feare the Lord.
10 Behold, I pray you, the lions, and al such beasts
as liue by rauening & cruelty, how oft they die, be-
ing destitute of their praie: this is the resemblance
of the wicked, which seeke riches and power by
the oppression & spoile of the poore, alwaies gree-
die, whilest they perish miserablie. But of the con-
trarie part, vnto them that feare God, there wan-
teth nothing that is for their commoditie.
11 Come hither, my children, heare you me, and I
wil teach you the right rule of godlie life.
12 Is there any that desireth that most blessed
life heaped vp with al true felicitie?
13 First of al, regard that thou abvse not thy tong
to hurt anie man, or to deceiue anie.
14 So abstaine from euil, that thou do that thing
which is good. Be thou careful to keepe true peace
and concord, so that, though it seeme to flee from
thee, thou stil doe pursue it. And though, while
thou followest this waie, thou must sustaine many
battels, yet be not discouraged.
15 For the Lord with open eies watcheth ouer
them that loue iustice, and hath attentiue eares ready
to their cries.
16 Contrariwise, he beholdeth them with a terri-
ble countenance, whosoeuer reioice in wickednes,
that he may roote them out, and the remembrance
of them altogither.
17 Wherefore, the iust doe crie, I grant, and not
without cause, but the Lord heareth them, and de-
liuereth them forth of al miseries.
18 For euen then, when they seeme to be brought
to the greatest extremities, he is most neare vnto
them, to comfort their heauie hearts.
19 Finally, they that would liue iustlie, are subiect

ie miseries, but the Lord deliuereth them
al.

d though the enimies do seeme to be ready
ake their verie bones in pieces, yet the Lord
t suffer the least of them to be broken.

t their owne wickednes shall destroie the
l, and al they shal perish that hate the iust.

or the Lord doth redeeme the soules of his
ts, neither shal anie of them, that flee vnto
condemned, or perish.

PSALME. XXXV.

The Argument.

lme doth minister a goodlie example of praier,
r the whole Church, and for euerie member of the
against such as flatter good men, and counterfet
hip, when they are in prosperitie: but when there
th anie change of their state, they do kindle the
wrath of Kings and Princes, with their slande-
accusations, and so do inflame their rage, whereof
re readie to be the executioners. Wherefore, the
et teacheth the godlie, to flee vnto God in these
ties, who both hath sufficient power to destroie
icked flattering courtiers, and also a ready mind
true hu. Howbeit, least we abuse these praiers,
al we must take heede, that we maintaine a iust
secondlie, that we carie a mind not willing to
e our owne priuate vnitrie, but desirous to re-
d set forth Gods glorie: finallie, that we lash not
anie word by the motion of the flesh, but by the
of Gods holie spirit.

The Paraphrasis.

fend mine innocency, O Lord, against thē
that oppresse me with slanders, and set thy
power against them that fight agai st me.
, O Lord to helpe me, bring foorth al that
, whereby I may sustaine their rage.

3 Set vpon them, ô Lord, both by casting thy darts a farre off, and also encounter with them hand to hand, that persecute me. Graunt, that this poore soule may heare thee, bearing it witnes, that thou art the sauiour thereof.

4 Cause them, I saie, that seeke my death, to be destitute of their purpose, and to be ashamed, cut those that imagine so much mischiefe against me to be put to shame, and not bring their matters to passe.

5 Send thine angel down from heauen, that may driue them to and fro, euē as we see the chaffe driuen with the whirle-wind.

6 Cause, that whither soeuer they go, they may be doubtful, as men wandering in darkenes, and stumbling in slipperie places, feareful & careful, while thine Angels do pursue them.

7 For without anie cause haue they laid wait for me, and haue digged, as it were, a pit, in the which they would catch me, and kil me.

8 Let him rather fal at vnawares, and let him be cast downe, and snared in the same net, that he hath laid for me.

9 But I, ô Lord, being preserued by thee, reioicing with an holie ioie, wil praise thee my deliuerer.

10 And my very bones, ô Lord, wil crie, that there is none like vnto thee, who doest deliuer the afflicted from them that oppresse them by violence, and setteſt at liberty the poore and miserable from the rage of the tyrants.

11 The same doe stand vp as witnesses against me, which offer me this violence, and they lay such things vnto my charge, as neuer came into my mind.

12 And whereas I haue deserued well at their hands, they do me euil for good, and are readie to take my life from me, vnles thou do stop them.

13 Yet when I did see them in distresse, I chan-

rment, I pined my ſelfe with faſting, and bo-
me downe, and praied for them.
Finallie, I went ſo heauilie, and with ſorowful
tenance teſtified I my grief none otherwaies,
if they had bin my neare kinſfolke, or if I
d haue mourned for mine owne mother.
But they contrariwiſe, when they did ſee mee
er, they tooke counſell togither againſt mee
conſpired, I ſay, againſt me, ſuſpecting no ſuch
, euen the moſt vile men make none end of
g againſt me with open mouth.
They haue ioined themſelues to ieſters and
ites, and they haue al whet their teeth againſt

O Lord! how long wilt thou behold this?
wilt thou correct them? deliuer me from
that rage ſo fiercelie againſt me, and deliuer
ule, wanting al ſuccor, from theſe moſt cruel

Deliuer me, I ſaie, that I may ſet foorth thy
in the aſſemblie of the people, and in the
nce of them al.
Suffer not, I beſeech thee, that theſe faithles
ngrate perſons reioice, that they haue ouer-
me, either that they which hate me without
with glieng eies deride me,
For they are inflamed with a deadlie hatred,
hough the earth open vnderneath, and threa-
ine, yet thinke they of nothing, but how with
craftie words they may hurt euerie one.
Wherefore they gape and laugh, ſaieng, ah!
Ve ſee now at the length that we haue ſo long
d.
Thou ſeeſt both me and them alſo, ô Lord, do
I praie thee, paſſe theſe things ouer in ſilence
d, neither depart thou far from me.
But rather awake and come foorth to deliuer
Lord my God, and defend my iuſt cauſe.

24 O Lord my God, seeing thou art iust, defend mine innocencie against them, and cause that they do not reioice ouer me.

25 Neither let them saie vnto themselues: Oh! now at length we haue whereof to reioice, and triumph togither: saieng, Lo! now at length we haue deuoured him.

26 But rather let them be ashamed and confounded togither, who take the occasion to reioice by my miseries, and let them be couered with shame and confusion, which lift themselues vp against me so despitefullie,

27 Of the contrarie part, cause them comfortablie to reioice that fauour my iust cause, and when they see me preserued by thine assistance, that they may iudge in their hearts, and testifie openlie, that thou art worthie of most great praise, who hast declared in deede, that thou hast a great care for the preseruation of thine.

28 And I wil sing foorth both daie and night thy mercie in sauing thine, and thy iustice in the aduenging of thy selfe vpon the enimies of thy name.

PSALME XXXVI.

The Argument.

There is nothing that greeueth good men, and them that feare God so much, and that worthilie, as the life of prophane and wicked men, who do openlie testifie, that they neither feare God nor man. But the Prophet doth admonish vs, when we behold these things, that we may not gather hereby, that God careth not for such matters, but rather to rise vp into a more high consideration of the infinite goodnes of the most merciful and mightie God thereby, euen towards them to whom he is not bound anie waie: for neither may we measure God's iustice, nor his counsels, by our smal capacitie. Afterward he teacheth, that the prouidence of God doth

manifestlie shine fourth in these so great confusions, both because he doth preserue notwithstanding this vniuersal world, which would perish in a moment, if the wicked had their whole swinge: and also doth defend his church continualie, the which though it be marueilouslie oppressed, yet doth it neuer want abundance of present comforts, so much as is necessarie: and is furthermore refreshed with a sure hope of a better thing, euen the euerlasting felicitie. Wherefore, this one thing remaineth, that we flie to Gods protection, who continueth to defend vs, assured that they al shal fal in the end, which delight in wickednes.

The Paraphrasis.

THE whole life of the wicked doth tell mee in my heart, that they haue cast awaie all feare of God.

For they are so farre from being touched in their conscience with anie grief of sinne, that contrariwise they flatter themselues, inuenting new and new sinnes, that at the length they make themselues abhominable vnto al.

For al their words tend to this end, that they may hurt either with fraud or force, neither can they be brought once to receiue into their hearts, to lade their life so, that they may profite others. They consume the whole nightes in inuenting wickednes: they continue obstinatelie in euil doing: so wickednes is so great that they abhorre, detest.

Wherefore, seeing thou, O Lord, doest suffer such things so patientlie, we must confesse that thy goodnes is higher then the verie heauens: and that thou art most true of thy word, which doest not suffer the vnworthie: yea, euen the breakers of thy couenant, to be without, the experience of thy goodnes.

Neither is there anie cause yet, why thou shouldest be counted vniust therefore, because

thou doest also shew thy goodnes to such maner of men: for the height of thy iustice is incomprehensible, and thy iudgements are more profound than the deepest gulfes of the sea, that no man is able throughlie to search them, and to consider them: and thus thy vnsearchable moderation doth shine forth, not only in ỹ preseruing of mankind in such a trobleſome state, but also in other liuing creatures.

7 Howbeit, there is an other thing, wherin chieflie thou declarest, how great and precious thy goodnes is, to wit, in the saluation of those men, whome thou receiuest to thy speciall fauour, and couerest as with the shadow of thy wings, being seperate from the number of other men.

8 For, besides those transitorie good thinges, which thou doest not hold backe from thy very enimies, thou doest feede them with the euerlasting deinties of thy house, and giuest them of thy most sweete waters to drinke abundantlie.

9 For with thee alone is the spring of true life, and we do attribute it to the benefite of thine onlie light, that we haue anie light.

10 Continue therefore to shew thy goodnes vnto the true worshippers of thy Maiestie, and graunt that those, which loue righteousnes, may perceiue thee their reuenger and deliuerer more and more.

11 Suffer not the proud to treade mee vnder their feete, neither let the wicked laie hand of me, to cast me downe.

12 Doubtles, in the due time and place that thou hast appointed, they that reioice in wickednesse shal fal: and me thinke, euen now I see euerie one of them to be throwne downe by such violence, that they can neuer rise vpagaine.

PSALME. XXXVII.

The Argument.

This Psalme continueth the same Argument with the former,

ter, but more largelie treated. For there bee two circumstances added, to wit, that prophane and wicked men do not onlie rage and oppresse other without punishment, but also do abound with plentie of al thinges: and contrariwise, that good men seeme most miserable. And it is euident, both by other Psalmes, and by other Prophets, and by experience, that this temptation is most greeuous: wherevnto we are taught thus to answere in this Psalme, first to thinke, as it is most true, that we are deceiued, when we do account the prosperitie of the wicked to be good, and the afflictions of the godlie to be euil: seeing that not onlie the end of these things, but also the course of this present life doth declare, that they are most miserable, euen then, when they seeme most happie: and of the contrarie, that these are most blessed in their greatest miserie: neither wil the verie nature of God suffer the matter to go anie otherwaies. Wherefore this one thing remaineth, that euerie one resting in that most iust prouidence of God, in that state that God hath appointed him, euer calling vpon God that neuer forsaketh his, wait patientlie and constantlie, whiles he shall reach forth his hand vnto his seruants, and call the wicked to account, who haue abused his goodnes: the which thing he wil surelie do in due time, though not at our pleasure or appointment.

The Paraphrasis.

WHEN thou beholdest the prosperous state of the wicked, be not offended with their prosperitie, neither enuie them

[illegible]

For al their felicitie vanisheth away as suddenly the grasse cut downe, by loosing his moisture straight waie wither.

Rather hold thou fast thy confidence fixed vpon God alone, and continue in the exercise of virtue: so shalt thou passe ouer this life, and safely enioy the commodities thereof.

4 Let

4 Let thy pleasure be onlie in the Lord, who wil neuer faile thee, calling vpon him.
5 Commit vnto him the end and issue of all thy deedes and thoughts, and vnburthen al thy cares into the bosome of the Lord, and doubt nothing, but that he wil bring al things to passe for the best.
6 For although they that leade a godlie and vpright life, seeme for a time not onlie to lose their labour, but also to worke themselues sorowe: yet surelie it wil come to passe, that like as the darknes of the night being driuē away, the light springing forth by litle and litle, at the length doth lighten the earth with ful brightnes al abroade: so can God, at his time, make thy iustice and vprightnes euident vnto al men.
7 Giue vp thy selfe therefore with silence to be gouerned by him, and looking vp vnto him, suffer boldlie whatsoeuer shal come: neither disdaine nor fret, because al things seeme to go after their hearts desire, which imagine that they may do al that they lust.
8 Bridle, I saie, this fretting and grudging, least thou being ouercome with impatience, be also brought vnto sinne.
9 For of necessitie the wicked must once be cut vp, and of the contrarie, whosoeuer doth patientlie wait for the Lord, shal stand safe and sure.
10 Surelie, if thou wilt but suffer yet a litle while, the wicked shal perish, and that with such a sort destruction, that though thou search the place most diligentlie where he abode, thou shalt yet no where find him.
11 But the meeke and quiet men shal remaine, and leade their life in great tranquilitie.
12 For this is true in deede, that the wicked neuer cease to practise manie things against the iust, and to gnash their teeth against him.
13 But he againe, vnder whose power al things

are,

leriding their vaine enterprises, which shal not
e to passe, doth in the meane time appoint
daie of destruction.

Yet they, with drawne sword, and their bow
, are herein wholie occupied, that casting
ne the poore and miserable, they may slaie
e that liue godlie and vprightlie.

But those same their swords, which they draw
ist the iust, shal strike through their owne
ts, and their bowes shal be broken.

Some man heere wil obiect vnto me the po-
e of the iust: howbeit, heere he must remem-
hat that little which the iust man hath, is bet-
han al the riches of the mightie.

For al that mightie power of the wicked shal
oken downe, but the iust are established by
and of the Lord.

The Lord hauing a watchful eie for their sal-
, doth account euerie daie of the life of the
, that he may establish them more and more,
for euer.

Hereof commeth it, that what stormes soeuer
se, yet are they neuer driuen forth of hope,
ade ashamed: yea, in the time of most sharpe
e also, they haue enough to suffice them.

ut contrariwise, the wicked do perish, and al
imies of the Lord are like the smoke of a fat
ce, which blowne here and there consumeth.

ea, and also the iust haue in this their po-
, whereby they helpe the pouertie of others,
ing vnto them mercifullie. But the wicked,
ich soeuer they be, are compelled to borowe
which they neuer wil paie.

And no maruel, if a man consider, that the
and comfortable course of the leading of our
oth not depend of the great aboundance of
, but of the blessing of God. Wherefore it
wel with the iust in this life, how poore so

euer

euer they be, if they be compared with those rich men, because verelie God blesseth their powerie: but contrariwise, they are al brought to naught whom God accurseth.

23 For because the life of the iust is pleasant vnto God, therefore doth he guide their pathes alwaies, whither soeuer they walke.

24 And though they sometime slide, yet do they neuer fal downe, because the Lord doth hold them, and raise them vp with his hand.

25 Doest thou require an example? Behold, I haue bin brought vp in this schole of a child, and now am old, and I could neuer see my self: walking iustlie forsaken, neither my children brought to beggerie.

26 Nay, I neuer wanted something to giue, and something to lend vnto others, and this bounteous liberalitie of God is also powred downe vpon my children.

27 Onlie then take heede of this, that thou endeuour thy self: to hurt no man, but to profite al men: and doubt nothing, but that thou shalt safelie passe ouer the course of this life, vnder the mightie hand of God.

28 For the Lord hath his delight in the vpright and the iust, neither doth he forsake them, whom once he taketh to his loue, but he doth preserue them rather the whole time of their life: but the wicked, and al their posteritie shal perish.

29 The iust also, I saie, onlie are the true owners of the commoditie of this life, and they onlie do rightlie enioie the benefites thereof.

30 Now these are such men, not onlie as pretend the name of the iust: but they onlie, which both thinke and speake of God reuerentlie, and as becommeth them, both to instruct themselues and others, and do declare themselues vpright and sincere in al their dealings.

31 Who

ho finallie do carie that lawe of God grauen
r heartes, by the rule whereof they leade
ues without anie wauering.
et do the wicked notwithstanding practise
eath, either by craft, or by violence.
ut the Lord doth neuer leaue them to the
the wicked, neither doth he suffer them to
ressed & condemned by wicked iudgments.
o to then, looke thou vnto the Lord, and
pon him, and neuer turne from the waie
hath appointed. The which thing if thou
thou assured, that he wil raise thee againe,
u shalt remaine safe, and behold the destru-
f the wicked.
r I haue seene manie such most proud and
en, which euen spred their boughes a-
n euerie side like a broad tree.
ho vanished yet in a moment, and passed
so that, though I diligentlie sought their
they no where appeared.
oubtles, whosoeuer diligentlie considereth
that are of a godlie and an vpright life, he
d the end of their life to be prosperous and
f the contrarie, whosoeuer despising the
God, giue themselues to wickednes, do in
perish miserablie.
w then, that I may conclude in a fewe
the Lord is the strength of the iust, the
hing doth chiefelie appeare in their ex-
dangers.
r he doth then helpe them, and doth pre-
hem, when they flie vnto him alone, and de-
h them from the hands of the wicked.

PSALME. XXXVIII.

The Argument.

Dauid, besides that he setteth an excellent example of

of an earnest praier, which the Saints may follow, es-
cialie in their most extreame torments both of bodie a
mind: it doth also teach vs manie lessons, the knowle
whereof is necessarie to confirme our faith, and to co
nue vs in patience. First, that our sinnes are the ve
cause (although neither onlie nor alwaies) of the m
ries wherewith we are vexed, so that there is no ca
why we should murmur against Gods iudgements. S
condlie, that their sinnes vndoubtedlie are freelie fo
giuen to al them that beleeue in Christ, both concern
the fault and also the punishment: but yet, that this fo
giuenes is not streight waies felt, no not alwaies in t
hearts of the Saints, and therefore, that there remain
euen in them for a time, a most greeuous temptation
distrust: the which yet in the end is ouercome, by an ea
nest acknowledging and loathing of sinne, and by co
stant and continual praier for Gods mercie. Furth
more, that there do remaine great and grieuous temp
ral punishments, euen after the sinnes be forgiuen: ho
beit, not for that by them anie satisfaction can be ma
to Gods iudgement: but by the which we being chast
and tamed, may learne to waxe more wise, and more c
more diligentlie, than before, in feare and trembling
accomplish our saluation. Finallie, that the Saints
God, praieng for deliuerance, do not so much rega
themselues, as the glorie of God, to this purpose, that
mercie may therin appeare: and least the wicked, if th
should see the godlie forsaken, and altogither oppres
should be confirmed in their impietie.

THE PARAPHRASIS.

1 AH, Lord! I do not refuse to be reprou
and chastened: but I do require this o
thing of thee, that thou do not correct m
in that thy terrible and hot burning furie.

2 Neither do I thus praie without cause, for I d
see, that I haue not to do with man, but with the
especialie, with those arrowes I am striken tho-

rough

: and by whose hand laied heauie vpon me,
ie prostrate.
herefore the sense and feeling of thine in-
tion, worthilie kindled against me, doth so
ghlie strike me, that I seeme wholie deuou-
ny verie bones consuming for the multitude
sinues.
or mine iniquities, as also the iust punish-
, wherewith thou chastisest me, do rise vp
the soales of my feete, aboue the crowne of
ad, and ouerwhelme me, being vnable to
so great a burthen.
y blacke and bloudie woundes, which thou
orthilie giuen me, being mad and senseles,
wre so forth filthie woore and madder.
o crouching, and altogither stooping, with
and heauie countenance, scarse trailing my

My reines do burne with intollerable paine,
neither is there any part of my body void of griefe.
So wholie languish and faint, broken with so
strokes, the which do compel me to roare
the bottome of my heart.
ou, ô Lord, vpon whom wholie I do de-
doest know what I desire, and it is euident
hee what al my sighes do seeke.
y miserable heart tossed to and fro, faileth
my strength is gone, I am bereft not onlie
sight, but of my verie eies also.
nd also they, whom I accounted my most
ie companions, al do behold me thus woun-
far off, neither wil anie of my neighbors once
at me.
And for al this, as though so manie miseries
not ynough to kil me, there wanteth not such
n wait for my life, and that haue such a bit-
tred against me, that they cease not to inuent
wicked waies to destroie me, and mutter their

subtilties

subtiltie amongst themselues secretlie.
13 But I behaue my selfe as though I were deafe, and keepe silence as though I were dombe.
14 I refraine my selfe, I saie, as though I heard none of these things, and as though I had nothing to answere their slanders.
15 For Lord, I wait with silence for thy succour, nothing doubting, but that thou wilt answere me in due time which cal for thy helpe.
16 For as I may not dissemble with thee, I do thinke that I am in great danger, least they triumph ouer me: for they desire nothing more, than to see me ouerthrowne vtterlie.
17 And I do now wauer in deede, like one that should streightwaies fal, neither do I feele my selfe free from griefe one moment.
18 And I graunt verelie, that these things are worthilie laied vpon me for my sinnes, the which how great they be, both thy chastisements, and the anguish wherewith I am tormented, do declare.
19 But mine enimies in ỹ meane time do flourish, & increasing in power, waxe more cruel, they waxe mightie, I saie, that hate me without anie cause.
20 Yea, for my benefites, they requite me with iniurie, and onlie hurt me for this cause, that I would liue wel and godlie.
21 Forsake me not, ô Lord! ô my God, be not far awaie from me!
22 Thou Lord my saluation hasten to helpe me!

PSALME. XXXIX.

The Argument.

The drift and end of this Psalme, is the same that the 36. & 37. is, but here that is spoken particularlie, which in the other places is set forth more generallie: that is to wit, by what reason we ought to be erected and confirmed, when as in a good cause we are vexed of wicked men, God after a sort winking at our miserable afflictions.

There-

Therefore the Prophet doth teach vs chiefly by his owne example, that in such like cases our afflictions are to be tried, euen for this cause, for that otherwise the furious rage of the wicked is wont, for the most part, rather to be increased, than diminished: of the which thing Paul doth admonish vs, Rom. 12, 19. and 1. Pet. 3, 13. But if our enimies do not cease to abuse our meekenes, and some danger there is, least our patience should be ouercome, then must we turne our mind vnto God & oppose or set these arguments against our wicked thoughts: That this life is transitorie, and therefore this strife cannot be long, neither can anie thing be taken from vs by our enimies, but that which of it selfe is fraile, and readie to fade awaie: furthermore, though we be afflicted with aduersitie, yet we are not hated of God, who succouring and defending vs, there is no cause of doubting, but that al things wil turne to our cõmoditie, at the length: and also, euen that the sinnes, which we haue committed, do deserue greater punishments: fourthlie, sith nothing commeth to passe vnaduisedlie, neither anie thing done of God but iustlie, it is most meete, that we settle and rest our selues in his wil, that doth thus righteouslie punish the disorder or confusion of mankind. Lastlie, we must set before our eies the example of other most holie men, whom the Lord hath thus also exercised, and yet hath not neglected, or despised them. And the Prophet doth throughout this Psalme, mixe praiers ful of affections, that he might teach vs, that these things are not to be disputed coldlie of vs, as though we were in Philosophers schooles: but we must vse most vehement and earnest praiers, wherby we should aske of God, both to cause our afflictions ceased, and our faith continued.

The Paraphrasis.

THe wicked, lo, standeth vp: but I lie downe troden vnder his feete, and in this my so great trouble, what can I speake, but vnadsedlie, and without al order? and therefore what

other

other thing can I do, if I speake, than by trespassing with my tongue, to bring more griefe ypon me? wherefore I haue wholie purposed to be silent, and to bridle my mouth.

2 So therefore I determine with my selfe, & haue performed that which I determined, so that I did not once mutter: yea I did abstaine from speaking those things, which I might with most good right haue brought foorth for my defence.

3 But when I perceiued my sorowe to waxe more bitter, and my heart, the more that I did bridle it, so much more did it boile within me, at the length fire did burne foorth, and turning my minde from mine enimies vnto my God, I began to speak that, which I had conceiued within me.

4 O Lord, cause me more and more seriouslie to vnderstand and consider, how momentanie and transitorie this life is, and cal into my mind the shortnes of this life!

5 For behold, thou hast made the daies of this my life, scarse one hand-breadth long, which is almost nothing in thy sight: neither are they, whose state seemeth most constant and flourishing, anie other, but a most vaine thing. Wherfore then am I so sore troubled, for the hazarding of a thing of so smal importance? as though either they should rage against me for euer, or I should fight anie long time with these euil persons.

6 Doubtles, men do walke in the shadowe of things, not seeing the things themselues, making great stirs for the most part, for things of no value: by the which their cares, if anie man do get anie thing, yet doth he not know for whom he gathereth it in the end.

7 God forbid therefore, that I should be careful for this trash! I do rather depend of thee, ypon whom onlie I do fasten my hope, who, seeing thou art my Lord, canst not despise thy poore seruant.

8 And

And why ſhould I, lo, complaine of thee, which
owledge my ſelfe a ſinner? Wherefore, I do not
rmur againſt thy moſt iuſt iudgements, but I ra-
r deſire this of thee, that of thy mercie, forget-
g al mine iniquities, thou wouldeſt graunt vnto
, that I be not a ieſting ſtocke to fooliſh wicked
n.

Finallie, why ſhould not I hold my peace? why
uld I ſpeake one word? ſeeing al theſe things
e vnto me, not by chance, but by thy know-
ge and pleaſure, who doubtles art moſt good,
moſt righteous.

But I beſeech thee, take thine hand a little
e from me, which woundeth me continualie, ſo
I wholie doe faint and faile.

Yet doe I not denie, but that thou doeſt wor-
e puniſh mankind with theſe thy moſt iuſt pu-
ments, ſo that whom ſoeuer thou toucheſt, al
beautie and comlines muſt waſt and conſume
mediatlie, as though a moth had eaten it: to be
e, euerie man in himſelfe is nothing but vanitie
life.

But thou, ô Lord, heare my praiers and cries,
hauing pittie of theſe my teares, make anſwere
me. For thus haſt thou done to my forefathers
m thou didſt loue, vnto whom thou ſeeſt me
like, euen a ſtranger & pilgrime in this world.

Ceaſe ô Lord, and grant me ſome ſpace to re-
r my life, before I do vtterlie periſh!

PSALME. XL.

The Argument.

*ough this Pſalme doth containe a thankeſgiuing, yet
r the moſt part, it is of doctrine and inſtruction, and
th alſo a ſingular propheſie, concerning the aboliſhing
the old couenant, and of the office of Chriſt: therefore
Dauid, by his example, doth teach vs theſe things. Firſt,
at the efficacie and force cum of our praiers, which are*

heard

heard of God, are deferred, the which doctrine is necessarie in the contention that faith hath with distrust and impatience. Secondlie, that this deferring, turneth both to the glorie of God, & our owne commoditie. For so it is made more evident to al men, out of how great dangers, the Lord doth deliuer his seruants: and also, this is made more certainlie manifest, how farre they are deceiued, who either being drawne awaie through euil examples, or being ouercome by impatience, do fal to God. Thirdlie, that we muſt attribute this, that we are heard of God, and deliuered from dangers, to no sacrifices of the law, nor satisfaction of our owne, but to the free reconciliation in Christ alone, which was then to be fulfilled, when Dauid wrote this, but is now wholie fulfilled, and finished: and therefore we are heard, not that we should take libertie to sinne by the mercie of God, but rather that we should consecrate, and offer up our selues wholie vnto him, both before him, and before men, openly and without al dissimulation and hypocrisie. Fourthlie, that this chaunge doth not proceede from vs, but is wrought in vs, by the grace of God, who pearceth our eares, to make vs perceiue his word, and worketh in vs, both to wil, and to doe. Fiftlie, that the written Lawe of God, is the onlie rule of true obedience. Sixtlie, seeing that in this life, there is continuallie a certaine interchangeable course of temptations, we muſt ioine with our thankesgiuing for present benefites, praiers against miseries which may hereafter followe: and we muſt doe our diligence, that being confirmed by the experience of things that are past, we may wholie depend vpon him. And forasmuch as Dauid was a figure of Christ, Christ himselfe is brought in, speaking in the 6, 7, and 8. verse, and testifieng, that he was made of his father our priest, not to offer the sacrifices of the lawe: but that by offering himselfe, he might finish the old figures, and being obedient to his father, euen to the death of the crosse, it might be vnto vs perfect righteousnes and redemption, as the Apostle teacheth abundantlie, Heb. 10, 5. and afterwards

wardes. But we muſt remember, that theſe things are to be attributed to the perſon of Chriſt, that they are be applied ſtyre otherwiſe to Chriſt, than to Dauid, t in, to the truth it ſelfe, and the figure: thu onlie ex-pted, that Chriſt, eſpeciallie in his agonie or conflict, beare in deede our perſon, and therfore he that is our deemer, in as much as there was no ſinne in him, ſo y he be ſaid the firſt that is redeemed of himſelfe, aſmuch as our ſinnes were laid vpon him.

THE PARAPHRASIS.

Haue waited for the Lords helpe a verie long ſeaſon, but with good ſucceſſe: for he hath gi-uen eare vnto me at the length, and hath de-d in deede that he hath heard my crie.

or he hath drawen me forth of the moſt deepe nd moſt rough mire, and hath ſet me vpon a rocke, where I walke moſt firmelie.

Wherefore he hath miniſtred vnto me the mat-a new ſong, euen to ſet foorth the praiſes of God, whereby al that looke vpon me, ſet forth example of his mercie, may learne to worſhip and to feare him, and to truſt in him.

O bleſſed is that man, who putting al his confi-e in the Lord, turneth awaie from men that uffed vp with moſt vaine and deceitful confi-e!

O Lord my God! how manie and maruellous y works? who is able to comprehend in his or to declare and vtter thy thoughts towards ing they are innumerable?

lowbeit, this doth chieflie ſet forth the great-f thy benefites, that al this doth proceed free-thine vnſpeakeable mercie. For thou haſt not red of me the oblations and ſacrifices of the s though I could ſatisfie thee by them, which a madnes for anie man to perſuade himſelfe: hou haſt required this one thing for al maner

of

of oblations and offering, that I should heare thee, the which thing also thou hast graunted vnto mee, making me apt and readie to heare thee.

7 Wherefore I, trusting to this thy grace, haue streightwaies againe answered within my selfe, Lo, I am here: for in the verie beginning of the booke of thy law, I doe heare my selfe thus called, when thou saiest: Heare, ô Israël.

8 Neither dost thou command vs, ô my God, to heare thee for anie other cause, but that we should obeie thee when thou speakest. Seeing thou hast graunted vnto me, ô Lord, this wil, I haue testified my wil, and that thy law is setled in the secret of my heart.

9 Neither haue I done this dissemblinglie, for I haue openlie declared thy righteousnes, neither wil I euer cease to declare it, for feare of anie peril: of the which my wil, thou art witnesse, ô Lord, vnto me.

10 I haue not kept secret, I saie, thy righteousnes which I did knowe in my heart: but I haue most plainlie professed how faithful thou art in thy promise, and that al our saluation doth consist in thine onlie goodnes, & I haue testified thy mercie & truth also, before al the assemblie of thy people.

11 Now thou againe, my God, seeing that new enimies do arise, continue as thou hast done hitherto, to haue mercie vpon me, and ioine new ayde vnto me those thy faithful keepers, euen thy mercie and fidelitie in keeping thy promises.

12 For innumerable troubles doe againe hang ouer my head, and so manie, and so great punishments due vnto my sinnes do presse me, that I can scarselie behold them a farre off with mine eies, for they are aboue the number of the haires of mine head, and my verie heart faileth me.

13 Let it please thee therefore, ô Lord, to deliuer me! ô Lord, I saie, make haste to helpe me!

14 Cau

Cauſe them to be confounded, aſhamed, and
ate of their expectation, that ſeeke my death:
et them be turned backe with ſhame, voide of
purpoſe, which bend themſelues wholie to
me.

Let them ſuffer the ſame blot of infamie for a
rd of their wickednes, wherewith they would
ſpotted me, which cried, Ha, ha, in my miſery.
But contrariwiſe, let al that ſeeke thee, being
rmed & comforted by mine exampſe, reioice,
hey that haue ſet al their hope of ſaluation in
let them exhort one another to praiſe thee. I
miſerable, and deſtitute of al mens helpe, but
ord prouided for me, and mine affaires. Thou
my helper, thou waſt my deliuerer: and now,
God, I beſeech thee, make no delaie.

PSALME. XLI.

The Argument.

*moſt greeuous temptation, which was the occaſion
e making of this Pſalme, treating the ſame matter
h the booke of Iob, wherein the queſtion is handled,
it, whether (ſeeing God is iuſt, and al the miſeries
reunto men are ſubiect, doe come for our ſinnes) we
determine of the wrath of God, and of the condem-
ion of anie, by the preſent miſeries wherewith they
oppreſſed. For it is the common iudgement of the
ld, ſuppoſing of the contrarie, that they are in Gods
ur, which doe abound with the commodities of this
And both theſe are falſe, as God himſelfe doth de-
the controuerſie betweene Iob and his friendes:
Salomon alſo, in his booke called Eccleſiaſtes. Now
temptation is moſt greeuous, for it openeth the doore
blaſphemie and deſperation: and this euil iudgement
e more greeuous, when it proceedeth from fainthearted
churliſh perſons, of whom chiefly we looked for com-
Then was Dauid marueilouſlie vexed of them, who
knew his ſincere and vpright dealing, and ſeeritie*

of discipline, as it appeareth by the history, that the so
was drawē away frō his father, by the practise of wicke
Achitophel, and others, and driuen to that horrible co
spiracie. Moreouer, these faithles persons had an horrible
disease in their hearts, which increased the desire of alte
ration in them: for they supposed, when Dauid should b
taken away, that they could raise vp one, who would sa
tisfie their lustes, and would set them at more libertie.
Dauid therefore greeued with so manie sorrowes, a
knowledgeth himselfe a sinner, and both by faith restin
vpon God, and vpon an vpright conscience touchi
these traitors, fleeth vnto God, and wisheth wel vn
them that had a better opinion of him, and powreth
foorth most feruent praiers for the safetie of himself
and his kingdome: of the good issue whereof he is so sur
(as hee might wel be, hauing a particular promise f
God) that he giueth thankes for the performance of th
same. And heerein there is a marueilous figure, both o
Dauid compared with Christ, and of Achitopel wi
Iudas, as the verse of this Psalme is cited, Iohn. 13. 1
For like as Dauid, being betraied and chased away by h
sonne, did yet recouer the kingdome: euen so, Christ b
traied of his disciple, and nailed vpon the crosse, by t
malice of his owne people, did then verelie begin h
kingdome: and both the traitors had the like, and t
same end.

The Paraphrasis.

1 BVT wel may it be vnto you that iudge mo
vprightlie of me, being in most great mise
rie: for surelie the Lord wil deliuer me fro
of this calamitie.

2 The Lord will not faile to prouide for me, an
wil restore me to life againe: yea, whatsoeuer the
do prattle. God wil againe blesse me, neither wil h
suffer mine enimies to satisfie their lustes vpon m

3 The Lord rather wil strengthen me, though I
throwen downe with the greatnes of my sorow
an

he wil go about my verie bed.

For I haue called vpon him with these wordes, ch cannot be frustrate: I knowledge, O Lord, I haue sinned against thee, and am therefore ished most iustlie: but thou, hauing compassion n me, heale me, being wounded much more in d, then in bodie.

Behold, these churlish and faithles persons doe cease to curse me, & wish nothing more, than destruction. When, saie they, shal he once pe- and his name be wholie extinguished?

If anie man come vnto me, vnder the colour of dship, he may wel testifie amitie in his words, e meaneth in his heart to hurt me, casting ma- ubtile fetches in his mind: and when he goeth me, he vttereth all to the men of his fashion, he hath found out of me.

And then, when they haue diligentlie commo- nd consulted together, they pronounce the nce of death against me.

For, saie they, He is found guiltie of a horrible mischieuous wickednes, that there is no hope he can escape from these miseries.

Yea, that same my most familiar, who being in e, I hoped for al prosperitie, and of whome I ed for al kind of friendship, euen he, whome I e to mine owne table, hath lifted his heele a- t me.

But thou, Lord, haue mercie vpon me, & make ate their desires, and raise me againe, that ac- ing to the office and authoritie that thou hast me, I maie iustlie punish their infidelitie.

But oh! Wherefore should I vse manie words thee? doubtles I now knowe that thou doest ate me, euen by this, that thou hast not suffe- mine enimies to triumph ouer me, as they vere- pped: and by mans iudgement, it seemeth so in e.

12 Behold then, I do yet ſtand ſafe & ſure through thy defence, and I knowe that thou wilt alwaies care for me.
13 O Lord, the God of Iſrael, euerlaſting praiſe be giuen to thee: euen ſo be it, I ſaie, ſo ſhal it be.

PSALME. XLII.

The Argument.

This Pſalme doth ſet forth a ſingular example of true faith together with a marueilous care of the exerciſe of religion. For Dauid being now an exile, and not onlie ſpoiled of al his honour, but of al his goodes, and alſo ſought for vnto death, by moſt cruel enimies on euerie ſide, doth yet teſtifie that he doth not deſpaire. Furthermore, he ſaith, that he doth nothing regard ſo great loſſe of al other things in compariſon of this one thing, that whereas before time, he was wont to go before others, that vſually came vp to the Tabernacle, he was now compelled to want thoſe helpes of faith appointed by God. For the moſt holie man did vnderſtand, that although he had God preſent with him, whither ſoeuer he went, and had profited ſo greatlie in the knowledge of God, and his deitie, as no man like him: yet did he knowe that there was profite to be taken of the holie publike aſſemblies, and that there is not anie man that doth not neede the hearing of the word, and the comforts of the ſacraments. Let them marke this chieflie, who thinke themſelues ſo wiſe, that they wilfullie deſpiſe the holie aſſemblies, and the ſacraments, and they much more, who for the commoditie of the tranſitorie things of this world, doe refuſe the holie miniſterie. Finallie, they alſo, which had rather be ſtil in the dunghil of idolatrie, than to be accounted of the Church of Chriſt.

The Paraphraſis.

1 LIke as the Hart, long and ſore chaſed with the hunters, panting and braieng, doth moſt greedilie ſeeke the fountaines of waters: e-

ſo, I miſerable man, whome theſe men neuer
ſe ſo manie yeeres to perſecute, doe crie vnto
e, ô God, with my whole heart.

Neither doe I deſire againe the honour that I
e loſt, or the riches, or my wife, or my kinſmen
friends: but I am conſumed wholie rather with
ſt, and deſire of thy liuely and euerlaſting foun-
e, ô God. Ah then! when ſhal it at the length
raunted vnto me, moſt miſerable man, that I
behold thee in thy houſe?

I feede my ſelfe with teares day and night, hea-
theſe wicked men vpbraiding me, as though I
forſaken of thee, asking dailie, Where is my
?

O how bitter vnto me is the remembrance of
former times! when I conſider how great a
itude I was wont aforetime to leade vnto thy
e, which cauſed the verie fields to ſound forth
raiſe with their ſongs and danſes.

Go to yet, my poore ſoule, Why art thou ſo a-
ed, and troubled ſo greatlie? wait thou, whileſt
that thy deliuerer doe come. For he, I knowe
vil bring to paſſe, that I ſhal appeare againe in
nctuarie, and ſhal giue thankes vnto him for
eliuerance.

ut, oh my God! I do lie downe ouerthrowne,
in the ſtrength of my bodie and mind, thin-
of thee ſo far abſent, being chaſed vnto Ior-
nd lieng hid in the tops of the mountaines,
on and Mizar.

ne deepe followeth another, and calleth me
ſtruction, thy ſtreames breaking out with hor-
ounding, and the conduits of the clouds rol-
owne vpon my head, and all the flouds pow-
orth to deſtroie me at once.

it far from me yet, that I ſhould deſpaire: for
the Lord will prouide for mee in the daie
through his goodnes, and in the night time, he

wil giue me cause to sing foorth his praise. Finalie, I wil neuer cease to praie vnto God, the onelie authour and preseruer of my life.

9 I wil saie vnto god, vnto whose onlie protection I trust: Can it be, that thou shouldest be vnmindful of me? and suffer that I, being oppressed of the enimie, should lie for euer in sorowe and miseries?

10 Wilt thou neuer regard me? nothing mooued with the losse of those things, whereof I am most vniustlie spoiled: but wounded to the heart with those wicked words of mine enimies, when I heare them oftentimes speake in derision, as king, Where is that my God is?

11 Go to then, my seelie soule, why art thou so amazed? and why art thou so disquieted? wait rather whilest the Lord come, for he wil graunt me, that I being againe deliuered, shal giue him thanks. That he deliuering me, shal cheere my countenance: he, I saie, is my god.

PSALME. XLIII.

The Argument.

This Psalme is a portion of the former, repeating the prier wherein he praied to be restored to the Church.

The Paraphrasis.

1 MAinteine my right, ô god, and defend my iust cause: deliuer me from this vnmercifull multitude, and from the deceitfull and wicked man.

2 For I trust to thy power alone, O my God: wherefore doest thou refuse me, and sufferest me to go heauilie, being oppressed of mine enimies?

3 graunt, I beseech thee, that thy mercie and truth may shine vnto me, which may bring me vnto that holie mountaine, euen to thy tabernacles.

4 O god! I wil there witnesse my ioie with my voice, comming foorth vnto thine altar: and I will prai

ſe thee, ô God my God, vpon the harpe alſo.
Wherefore art thou caſt downe my ſoule, and
re diſquieted? wait vpon God, for it wil come
aſſe, that I ſhal praiſe him againe. For this is
my God, who deliuering me, wil againe com-
me.

TSALME. XLIIII.

The Argument.

is alſo a Pſalme of praier, but ful of moſt grieuous la-
ntations, the authour whereof is ſuppoſed of manie,
t to be Dauid, becauſe theſe complaintes ſeeme not to
long to his time, therefore other do refer it to ſome o-
r time: but I do thinke, that that which is ſpoken in
18. verſe, and afterward, doth much leſſe agree to a-
time, than to thoſe times, which came after Dauid,
d the ſlaughter of his people. I therefore rather ſup-
, that it was written of Dauid, and euen in thoſe
s that were betwixt the death of Saul, and the an-
ting of Dauid in Hebron. For the Philiſtins being
that time conquerours, and ciuil warre being raiſed
, though Dauid behaued himſelfe verie moderatelie
it is manifeſt, that the affaires of the Iſraelites
e verie ſore vexed, and no doubt, manie captiues
e caried away from ſundrie places and ſolde: and yet
hiſtorie doth not record, that any thing was then
ged in religion. But the circumſtance of this time
marueiouſly commend Dauids faith, and his mind,
the eſtabliſhing of the kingdome of God, not thin-
g of himſelfe alone, but vnited theſe praiers for the
le Church. And as concerning the matter it ſelfe,
Pſalme teacheth vs that, which we ought eſpecial-
to knowe, that is to ſaie, that the Croſſe is annexed
the doctrine of Chriſt crucified, not for the trial of
or that man alone, but alſo of the whole body of the
rch, as the 22. verſe of this Pſalme is recited of the
oſtle, Rom. 8. 35 Although then, that to ſuffer for
r couſnes ſake, is a ſure teſtimony of our conformity

and likenes with the sonnes of God for the which Christ commandeth vs to reioice: yet seeing we are not iron hearted, but the same Christ doth bid vs to suffer together in the priuate afflictions of our brethren, & much more in the publike calamities of the Church, it is needful that our faith should then chiefly be kindled to prayer, by powring out sobs and sighes into the bosome of our father, of the which prayer, this Psalme ministreth vnto vs a most notable example. For it is an other thing to murmur against God, as vniust and deceauable (as they vse to do, which receive the promises of God after a sort for their owne commoditie) then to do as he doth, not as one particular man, but as the whole Church, declaring and acknowledging the benefits of God alreadie receiued, that we may determine, though these inferiour things be changed, yet God will alwaies remaine like himselfe constant, and that we so complaine both of the crueltie of the enimies, and of these alterations, that we still remaining in faith, take occasion thereby to pray the more much more earnestlie.

The Paraphrasis.

1 THis our present most miserable estate calleth into our remembrance, O God, those former times, of the which wee haue heard of our elders: for they haue declared vnto vs, how manie and how great things thou hast done for our sakes of old.

2 To wit, that thou hast driuen out by thine owne hand the people, which possessed this countrie that thou mightest place them heere: and moreouer also, that thou hast broken and consumed all that remained of those nations, that this stocke and linage of our elders should spread far and wide.

3 For surelie there was no cause why they should ascribe the attaining and winning of this countrie to their owne weapons: wherefore they should imagine, that they haue resisted so many

a-

so mightie people by their owne power: naie,
his praise is thine, because it so pleased thee, of
e onlie mercie, to strenthen vs by thine arme,
thy right hand stretched out, & by the bright-
of thy countenance.

Neither did thy mercie cease heere, for it failed
to gouerne vs afterward: and, oh that thou
ldest continue to deliuer vs! as al things are o-
ent at thy commandement.

For of old it is plaine, that we did driue awaie
enimies: neither did anie rise against vs, whom
aue not repulsed by calling vpon thy name.

For neither by the trusting in our owne bow or
d, haue we obteined so manie victories.

ut thou thy selfe hast deliuered vs from our e-
s, and hast put them to shame.

nd we, ô Lord, daily praise thee therefore, and
orth these thine innumerable benefits.

t now, O God, what alteration of our state
dden change is this? now doest thou reiect
home thou diddest defend: now doest thou
vs, who diddest before fil our enimies with
and confusion: now doest thou forsake vs,
efore wast our captaine, to go before our
.

eereof now it commeth, that we that haue
chased awaie our enimies, whilest thou wast
ptaine, haue now fled from our enimies
ng vpon vs, and haue bin exposed to their
spoile.

hou giuest vs vp then vnto them, to be de-
like sheepe, & they draw vs into bondage,
tter vs amongest them.

hus hast thou sold thy people for most vile
and without anie chapman to increase the
hou hast sold them to anie that would buie

hus hast thou giuen occasion to our enimies

to raile and ieast vpon vs, so that of euerie side we could heare nothing of those people that dwel about vs, but scoffings and reproches.

14 To conclude, we are a common talke vnto all men, and we are mocked of the prophane nations which wag their heads at vs.

15 Neither is this for one daie, but no daie passeth, wherein we do not behold these thinges, so that we dare scarselie looke vp for shame.

16 Whilest on the one side, reproches and railings are increased, and of the other side, our most cruel enimies gape ouer vs.

17 Notwithstanding yet, though we be striken with so manie and great miseries, we are not vnmindful of thee, neither do we forsake the couenant that thou hast appointed vs.

18 We haue not turned awaie our heart and loue from thee to anie other, neither hath anie cruelte drawne vs away from the worshipping of thee, as thou hast appointed vs.

19 Although thou hast cast vs awaie, as it were into wildernesses ful of dragons, & hast ouerwhelmed vs, as with the shadowe of death.

20 But if it be otherwaies, and that we haue forgotten thy name, O our God, and are knowne to haue worshipped anie strange or feined god.

21 Thou, O God, that beholdest the very secretes of the heart, go to, cal vs to accomptes for this wickednes.

22 Therfore, for thy sake alone are we killed euerie day, neither are we in anie better condition than sheepe appointed of butchers to the slaughter.

23 Now then, ô Lord, rise vp at the length! for how shal we saie that it commeth to passe, that at so great miserie of thy people, thou seemest to sleepe sawake, ô Lord, neither put vs away for euer.

24 Shouldest thou turne awaie thy face from vs that are thine? shouldest thou haue no regard of

this

is our miserie and oppression?

Surelie, we are cast downe vpon the earth by burthen of our miseries, and lie downe flat, auing to the earth.

Come forth therfore and helpe vs, and for thy gular mercie redeeme vs.

PSALME. XLV.

The Argument.

whole Psalme is altogether allegorical, and hath the selfe-same argument, that the song of Salomon hath: but I cannot consent vnto those, which thinke it to be the marriage song of Salomon, and the daughter of Pharao. For, besides that the Hebrue inscription or title would not haue omitted that: I see, that the marriage is plainlie and worthily condemned of the holy Ghost, 1. Kinges 11. so that, me thinketh, it is a great absurditie, to suppose that it was a figure of so great a matter. And that same spirituall coniunction of Christ and the Church, wherin this Psalme most diuinely described by an allegorie borrowed of common marriages, the which the prophets afterward haue oftentimes opened, and Paule himselfe, Rom 7. 2. Cor. 11. and Ephes. 5. But we must marke, that as in marriage among men, first contracts are made, and then the marriage celebrated: so Christ, the husband of the Church, is to be considered after a sort in a two-fold state, that is in a state of weakenes, which we may compare with the contractes, and in the state of glorie, which he obtained after his resurrection, being now the true and the glorious husband of the Church, euen though it continue as yet in part vpon the earth: and in this Psalme he is set forth as glorious, and that hath entered in marriage with vs. Christ therefore is that King, the husband of the Church, whose there is nothing more beautiful, as he that wanteth all blemish. And what the force of this perswasion is, doth not onlie appeare in entising, but also in changing mans minds though the preaching of the Gospell,

and

and the vnspeakable power of the same, The same Christ in asmuch as he is man, receiued the spirit, not in measure, but most abundantlie, so that it redoundeth to all the saintes: he hath a sword giuen him, not for ostentation, like an vnsensible idol, but that he must draw it forth, and thus is it that pearceth to the separation of the soule and of the spirit. Also, he is furnished with arrowes, wherewith he striketh through al his enimies: wherefore exceeding praise and singular excellency, both in preserving his children, and in confounding the proud, is by good right due vnto him. Againe, afterward he is brought in, carried vpon three horses, to wit, the truth, meekenes and righteousnes, which are gouerned of the word, as of the onlie director of the course: for the declaration of the which most diuine allegorie, according to the weightines and worthines of the matter, we had neede haue a whole booke. But by a contrarie this may briefliе be vnderstood, if a man do consider, how the kings and princes that are led by a contrarie spirit are wont to be carried for otherwise, not vpon horses, but vpon most sauage and cruel beastes: namelie, ambition, arrogancie, fiercenes, crueltie, riot, and horrible oppression of subiects. And we most carefullie note that which followeth, that howsoeuer the world doth impeach and slander this gouernement, being both most righteous, and most moderate: yet this iust King ruleth all things prosperouslie, and the more he is resisted, the more he sheweth forth his power, both in that so iust, and so safe defence of his poore flocke, and also in wounding his enimies to death, inwardlie by his inuisible power, that is to saie, when he giueth them vp into a reprobate sense, so that they become the instruments of their own destruction. And though al these things do fal out darklie, whiles the King defendeth al his elect, that none of them do perish, and reuengeth their enimies, as pleaseth him: yet that which seemeth here to be noted, appeareth plainlie in the verie beginning of this mariage, that it is solemnized in deede, when as he did terriblie promise the

ſpeakeles ſynagogue with thoſe rods that as yet endure:
at yet preſerving a remnant of his elect, through a cer-
ine rare mercie, which he vſed towards ſo rebellious a
locke of Abraham. Hauing now gotten the victorie,
his King is placed in his throne, the which is ſaid to be
ternal, that it might be ſignified not to be of this world,
ot onlie becauſe (as Salomon ſaith) iuſtice eſtabliſheth
he ſeate of a king, but alſo for that this King is both the
rue and the eternal God, and the verie ſonne of Dauid
ccording to the fleſh: and to whom, in that he is placed
boue euerie name, euen in that he is man, al power is
iuen both in heauen and in earth, as the verſe is cited.
leb. 1. 2. ſo that neither there are more kings, (for that
ne wife can not haue manie husbands) neither yet is
e ſo to be vnderſtood God, that he is not man: (for thus
e were no meete husband for this Church, which conſi-
eth of men) neither alſo is he man in ſuch ſort, that he
not the eternal and verie God: for then the Church
ould not haue one husband ſufficientlie able to defend
After this, the moſt holie gouernement of this king-
me, that is to ſaie, of the Church, is added: for the
urch of God alone is ruled by the true rule of moſt vp-
ght gouernement, in al publike and priuate vocations,
auſe there the ſpirit of God reigneth, inſtructing the
dgement of the godlie, and bridleling their affections,
nd the cauſe of this ſaieng, which foloweth, is verie
ightie, to wit, that this King (both concerning his
ne perſon, and alſo the heauenlie gifts) is annointed
me his felows, that is to ſaie, he is exempted out of the
mber of other kings. For the moſt excellent kings,
en Dauid himſelfe, was infected with manie and gree-
s ſinnes: but in this King nothing at al is wanting.
alhe, thoſe things that are ſpoken of his moſt preti-
apparel, do partlie belong to the voice of his father,
whom I am wel pleaſed, wherein is ſignified, that
father was reconciled vnto vs, both by the perfect in-
ritie of the perſon of our Immanuel, and likewiſe by
moſt ſweete ſmelling ſauour of his obedience, euen

to

to the death of the crosse: and partlie to that saieng of the Apostle, 2. Cor. 2. 14. We are the sweet sauor of Christ, who is made vnto vs wisedome, righteousnes, sanctification, & redemption, 1. Cor. 1. 30. And out of this inuisible tabernacle: namelie, his heauenlie seat, from whēce he doth behold vs, he doth after a sort powre downe al these things, and euen himselfe vpon vs. Now followeth, after the description of the King, the husband, a most perfect description of the Church his wife, and of the princelie marriage: wherein other her companions are ioined to the holie Israëlites (who haue the title of the Queene) that are themselues kinges daughters: al the which being appointed to one husband, doe in verie deede beare the person of one Catholike Church, but yet are distinguished from her, as from the princesse or wife: because the holie Iewes, Prophets, and Apostles, and the other natural branches haue the first place: by whom, euen we are brought into this Kinges chamber, through the gold and beautie whereof we also shine and are beautified. But this is chiefelie to be marked, that these Queenes are not said to haue taken all these ornaments out of their owne wardrobe, but to haue taken them of the king himselfe, that we might acknowledge al our goodnes to proceede from his bountifull mercie, that hath couered our nakednes, & therfore that that is to be counted the true Catholike Church, which goeth crowned amongst her fellowes with the onlie righteousnes of Christ freelie imputed vnto her, although al the other righteousnes begun in vs, doth consequentlie follow this iustifice, and seperateth the children of light from the children of darknes, the which thing is by al the allegorie shadowed of Christ himselfe. Matth. 11, 12. These things being declared, wherein almost al the mysteries of our salvation are contained, the Prophet turneth his speach to the Church it selfe, or rather to euerie member thereof, exhorting it to studie how to approue it selfe more and more to her husband, of whom she is loued so tenderlie: and he also (beweth by what means she

may

may do it: namelie, if hearing him diligentlie (for faith commeth by hearing, without the which we cannot please God) and turning vnto him (that is, continuallie beholding his will in the glasse of the law) she cast awaie all corruptions, either ingendred in her nature, or taken from her elders, or continued and confirmed by long custome, that she may learne more & more to obey this her husband alone, as her head and Lord. There is annexed an exhortation, which hath respect to the verie infancie of the Christian Church that first began in Iewrie: for we may know by the verie historie it selfe, how slender, poore, and miserable the Church was concerning the flesh, consisting onlie of an hundred & twentie persons, and those verie poore and needie. He doth therefore comfort it, foreshewing that at length they of Tyre also should ioine themselues vnto them, by the which name, he vnderstandeth the Gentiles, comprehending euen the princes themselues: but yet so, that he might warne vs, that al the beautie, of the which he spake, and which is by infinite degrees more excellent than al the ornaments of al Queenes, how pretious soeuer they be, is inward, and now in deede is not to be seene of fleshlie eies, but shal in the time appointed appeare so bright and glorious in the Queene, and in her whole nurserie, that it shal passe al mens capacitie: euen then, when as the Apostle saith, we shal go to meete Christ, and shalbe for euer with him, hauing entred into his palace. But what (saist thou) in the meane time shal be done? Doubtles this Queene shal bring forth children for her husband, and al those shal be vertuous and true Kings, and shal reigne euerie-where, euen those their elders that were the ancient Patriarchs, hauing brought Sathan, sinne, death, and their owne vices into subiection. Hereof it commeth to passe, that this same marriage shal be perpetual and euerlasting.

THE PARAPHRASIS.

MY heart so boileth within me, that it must needes burst foorth that which it hath conceiued, euen a magnifical song of the

King.

King, consecrated to the King himselfe, and that with such zeale and feruencie, that no pen may seeme to be able to attaine vnto the voice of the speaker.

2 Doubtles thou art the most beautiful of al men, an incomparable eloquence and grace of speach is in thy lips: for God hath adorned thee most bountifullie with al these giftes, which shal neuer be taken from thee.

3 Come foorth now, ô most mightie champion, girded with the sword, and shew that thy beautie is ful of maiestie!

4 Come foorth I saie, and do al things prosperouslie, carried vpon thy triumphant chariot, euen the sword, as a gouernour directing it, and let truth, mercie, & iustice draw it. O how great and maruelous things do I see, that thou shalt bring to passe by this thy mightie power!

5 Yet shalt thou not want such, ô King, who shal resist thee: howbeit, I do see thee againe armed with sharpe arrowes, wherewith thou wilt wound the heartes of thine enimies, and so cast downe al people.

6 For thy throne, ô God, is for euer and euer, and as nothing is more stable than thy kingdome, so is thy sceptre righteousnes it selfe.

7 For thou louest righteousnes, and hatest what soeuer is against it: for, ô God that our King, God that is thy God, hath powred foorth vpon thee al his bountie, that no man is able to be compared vnto thee.

8 For when thou commest foorth of thy iuorie palace, a most fragrant odour of thy garments doth spred it selfe, than the which, nothing can be more pleasant: therefore do al men run together with preasse vnto thee, to declare their ioie.

9 Yea, and the kings daughters beautified with thy giftes do come also, amongst the which, the

Queene

eene being preſent, ſitteth at the right hand,
ing a crowne of moſt pure gold.
Hea.e therefore, ô daughter, conſider diligent-
nto what maner of husband thou art coupled,
ne of him alone what he requireth of thee, that
ſhouldeſt forget thine owne nation, and thy
ers houſe, and al other things, when thou com-
vnder the authoritie, and into the familie of
husband.
So wil it come to paſſe, that thou ſhalt be
e and more in his fauour, to whom onlie it is
e ỳ thou ſhouldeſt be ſubiect as to thy Lord.
And thou ſhalt be againe honourable, euen to
ge people, of whom euen the moſt rich ho-
ng thee, ſhal deſire thy friendſhip.
But at home chieflie, euen with thy husband,
ſhalt ſit moſt richlie decked, clothed altoge-
with garments broadered with gold.
Thus ſhalt thou then be ſet before the King,
ſuch and ſo pretious apparel, the virgins thy
anions, waiting and going with thee vnto
ing:
Whileſt that you altogether, with moſt great
nd reioicing, enter into the palace.
Here ſhalt thou ſee thy children, whom thou
orne vnto thy husband, flouriſhing, and no-
inferiour vnto thoſe thy moſt noble elders
ng ouer the prouinces of the whole world.
herefore, ô King, I wil praiſe thy name in al
for euer: and the people with me ſhal ſing
vnto thee world without end.

PSALME. XLVI.

The Argument.

e that this and the 47. Pſalme was written of Da-
er of the ſonnes of Corah, after thoſe great victories
h they had ouer ſo manie and ſo mightie enimies,
reof mention is made 2. Sam. 8. And two principal
commo-

commodities, of such like victories are set forth vnto vs in this triumphant Psalme: the one is, because the glorie of God is by this meanes amplified, with the care whereof, the Saints are much more troubled, than with their owne profites whatsoeuer: the other, for that therein it maie be seene in deede, that the Church alone is in safetie, though it be most fiercelie assaulted by Sathan, and the world, and vtterlie destitute of mans aid, the which thing the Prophet doth set forth with marueilous words and figures, ioining also thereunto a prophesie of the calling of the Gentiles.

THE PARAPHRASIS.

1 WE haue proued sufficientlie, by due experience, that God is our defence and strength in our dangers.

2 Therefore we wil not feare at al, though the earth be shaken from her foundations, and the mountaines be carried into the middest of the sea.

3 Though al the stormes of waters sound about vs, with most horrible noise, and mounting vp do shake the verie mountaines.

4 Yet the citie of God, which the most high hath consecrated vnto himselfe for his habitation, doth rest in the meane time safe, and comforted with his most gentle and pleasant riuers.

5 For, seeing that God himselfe doth dwel in it, how can it be subuerted? naie, as oft as neede is, he wil wake earlie in the twy-light, and wil helpe it.

6 Behold, the nations did rage on euerie side, and the kingdomes had prepared battel euerie-where against vs: but as soone as he thundred out his voice, al their fiercenes, although they filled the land with their multitude, did fal downe, their hearts melting for feare.

7 For the Lord, hauing farre other armies, is on our side: that God, I saie, of Iacob, is our defence.

8 Come hither, I praie you, if anie doubt of this matter, or negligentlie regard these thinges, and

consider

der with me the workes of the Lord: namelie,
destruction and desolation is now come
those countries, which did rage so mightilie
ast vs.
Behold how sudden these battels and tumults
ased on euery side! behold how he hath bro-
he bowes, and hath cut in sunder the speares,
urnt al their chariots with fire!
Heare the Lord himselfe finalie setting foorth
example, and thus calling vpon your enimie:
mad men! leaue off these things, and learne
e least by these your miseries, that I am God,
n ye haue wounded by the sides of my peo-
nd whose name ye labour in vaine to abolish.
t is so farre from your power to do this, that
rariwise, I wil once dilate my glorie wide and
d throughout the whole world.
nalie, let vs conclude this fullie, that the Lord
furnished with innumerable, and most migh-
mies, standeth on our side: and that that God
ob, is a most sure defence vnto vs.

PSALME. XLVII.

The Argument.

*rie order of this Psalme, & chiefliе the first verse, suf-
h vnto me manifestlie to declare, that this song was
tten by Dauid ful of most feruent Zeale, and sung of
sonnes of Corah, in that pompe most ful of maiestie,
rein he brought the Arke of the Lord at the length
o the citie, which was called after his owne name: the
ch excellent storie is set downe. 2. Sam. 6. & 1. Chro.
And this song of praise doth teach foure principal
ngs. 1 With how feruent Zeale we are bound to seeke
glorie of God. 2 How careful the princes chiefliе
ht to be, to establish the publike holie ministerie, and
mplifie it. 3 What great difference there is betwixt
people chosen of God, and other nations, proceeding
e of the mercie of God. Last of al, that other nati-*

ons

ons also in the end shalbe partakers of this so great mercie. Of these seuen, there is no part, which doth not much more appertaine vnto vs, than to the old people, now when this prophesie is fulfilled at length, and Christ himselfe is come vnto vs.

The Paraphrasis.

1 OAl ye people being gathered together, clap your hands, and praise God with most ioiful voices!

2 For this is that Iehouah, not closed vp in his Arke, for he is higher than the verie heauens: notwithstanding, he setteth before our eies this testimonie of his presence and mercie: this, I saie, is the King, shewing himselfe terrible against his enimies, this is the Lord of the whole earth.

3 This is he, that wil bring into subiection the people that lie neare vnto vs, ouer whom we shal haue authoritie.

4 This is he that hath giuen vs that most excellent heritage, by whose power we may worthily glorie of our dignitie and honour, and that by his singular benefite: for none other cause, but that it hath pleased him to receiue vs into his fauour.

5 Behold, God commeth vp to his holie mountaine with triumph, the Lord commeth with sound of trumpets.

6 Sing vnto God, sing, I saie, sing praises to our King, sing praises.

7 For this is the greatest King by farre, euen the Monarch of the whole world, sing al you that can sing.

8 Praise God, I saie, who is not onlie our King but the King of al people, sitting vpon his holie throne.

9 For the verie gouernours of the people shal submit themselues to the people of the God of Abraham: for he is onlie the Lord of the whole world

d, and the preſeruer of the ſame, farre higher
al powers beſide.

PSALME. XLVIII.

The Argument.

t is the ſame argument of this Pſalme, and of the 46. though it ſeeme to haue bin written long after, in the es of Ioſophat, as may appeare, and is to be referred the ſtorie, which is written 1. Chron. 20. there is added refore the praiſe of the citie of Ieruſalem (which was figure of the Church) by the beautiful ſituation, and the ſtrength of the wals and forts: whereby yet the ophet doth not ſaie, that the ſafetie thereof doth d, but by God alone, the Lord of the citie, that we y vnderſtand, that the Church is preſerued by the e onlie defence, although ſo oft as it pleaſeth God, it ot deſtitute of mans armour and defence.

The Paraphrasis.

Oubtles the Lord doth ſhew himſelfe great and moſt worthie of al praiſe euery where, but this is ſeene chieflie in that his owne hich knowledgeth him for their God, and ippeth him in his holie mountaine.

t this is that mount Sion, of moſt pleaſant on, looking towards the north, the ornament e of the whole earth, the citie of the great

there verelie God dwelleth, as in his pa- nd there is he knowledged againe, to be the efence thereof.

ther neede we to fetch anie farre prooſe of ſt plaine thing: for behold, the kings aſſo- gether, were about to ſet vpon it.

which, ſo ſoone as they did behold, being with the adm ration of it, fled awaie ſpee-

o wonderful terrour, and ſo ſudden came vpon

vpon them, as the pangs of a woman that trauel-
eth with child.
7 And as the moſt raging violence of the wind
vſeth to ſhake the ſhips, ſailing in the deepe ſeas,
8 Therefore we our ſelues haue ſeene the won-
ders which we heard of our elders of old, that were
done by God to deliuer them, done alſo in the citie
of the moſt mightie Iehouah, the citie, I ſaie, of our
God, the which being now defended of him, he will
from henceforth alſo preſerue for euer.
9 Surelie, ô God, thou haſt not diſappointed vs
calling for thy mercie in thy palace with ful con-
fidence.
10 And the fame of this thing, whither ſoeuer
ſhal come, ſhal ſtir vp al men, euen to the vtter-
coaſtes of the earth, to ſet forth thy praiſe: for
uen this one fact doth plainlie declare what gre
fidelitie thou keepeſt, in preſeruing thy ſeruants
11 Therefore let the whole mount Sion brea
out into gladnes: ô ye damſels of Iuda, reio
you of the iuſt iudgements of God!
12 Compas Sion round about, account her tow
13 Conſider diligentlie her wals, & her bulwar
and ſet foorth the praiſes of her palaces, ſo that
may ſpread foorth the memorie thereof, euen
the poſteritie.
14 And let al men vnderſtand that this is G
and wil for euer be our God, which wil not le
vs, no not in the laſt minute of our life.

PSALME. XLIX.

The Argument.

The Prophet doth vſe a moſt graue preface in this Pſa
and that not without cauſe, ſeeing that it conte
doctrine neceſſarie to the nobles & commons, to th
and to the poore: to this purpoſe, that the one ſhou
be ſo inſolent and proud, and the other ſhould not b
couraged or caried away with the deſire of riches, b

e rule of righteousnes: therefore this Psalme consi-
th the same argument in substance with certaine
almes that went before, and that do follow. Wherein
e vanitie of the fading goodes of this world is descri-
d, especiallie when they be gotten with craft and de-
t, or their owners do abuse them. But a peculiar and
rtaine special matter is regarded in this Psalme name-
, of those rich men, which oppresse the godlie poore,
ich poore men, the Prophet doth comfort chieflie with
o reasons. One, that there is nothing more vaine, than
e pride of the rich men, as the thing it selfe proueth in
e end: whereby it followeth, that these proud men are
t to be feared, as though they had like power to hurt,
they haue wil to doe it. The second, that the certaine
e of a better life, is to be set against al those cogitati-
, which vse to come into our minds in such tempta-
, and that we must fullie determine, that they are
re like beastes, than men, who being increased with
ours and riches, do not vnderstand how to vse them,
h lesse that anie wise man should enuie them.

The Paraphrasis.

Al ye people, heare what I shal saie: giue
eare, al ye inhabitants of the earth.

2 Both noble and simple, both rich and
.

r I wil speake of things, which who so regar.
s verie wise: and I haue meditated with my
hings that al men ought to vnderstand.

ny selfe wil diligentlie consider, that I haue
ined to teach vnto others, euen great and
id things, that this my harpe may be per-
to haue sounded, not onlie vnto others, but
y selfe also.

why should I tremble though I be neuer so
ppressed, and be set round about with my
e enimies compassing me, and following my
bot-steps.

6 They

6 They truſt, I graunt vnto their riches, and are proud, reſting vpon their great wealth, as though it were lawful for them to doe what they luſt.
7 But, I beſeech you, what is more vaine than this momentanie confidence? for the vſe of riches doubtles is no longer durable, than the life it ſelfe, which is moſt ſhort, although a man ſhould poſſeſſe them to the laſt minute of his life. For no man can redeeme another, much leſſe himſelfe, with his riches, neither can he make any couenant with God for the reſtoring of his life.
8 For the price of his life is greater, than that can be paied by anie man, much leſſe that a man ſhould get immortalitie to himſelfe by any riches.
9 Naie, no man can obtaine vnto himſelfe the prolonging of his life by anie ſumme of monie,
10 For the verie experience of al ages doth teach that al men muſt die, be they wiſe, be they fooliſh and that there is no difference in this thing, either of kind, or of age, or of ſtate of the perſon: and that thoſe goods, which they leaue when they die do commonlie go vnto others, euen whom they know not.
11 Yet notwithſtanding, ſuch is the fooliſhneſſe of manie, that they ſo leade their life, as though they ſhould neuer depart hence, whiles a fained imagination doth occupie their mindes, as though their families remaining for euer, and their faire houſes that they had built, ſhould continue alwaies vpon the earth in their name.
12 Howbeit, there is nothing more vaine, than the madnes of theſe men, ſeeing man doth not remain long in this worldlie honour: ſo that they which liue thus minded, are not much differing from the beaſtes.
13 For their life is nothing elſe but meere fooliſhnes, and yet their poſteritie, being no wiſer than they, praiſe their example, and follow it.
14 He

Howsoeuer it is, and howsoeuer these men do
se themselues in these fantasies, yet like beasts
in the night in the stable: so these men, when
euening of their life commeth, are gathered in-
he graue, where death doth eate and deuoure
, as it doth others: Contrariwise, although
must die also, which walke the right waie, yet
her light shineth out in due time, at the rising
reof it shal appeare, how much more excel-
these be, than those mad men. For that sha-
ed power of them shal straightwaies be chan-
into the graue, the which shall deuoure them
t awaie from these their glorious buil-
.

But God contrariwise, will bring the godlie
the prisons of the graue, and wil receiue them
mselfe.

Therefore I will thee to bee quiet, and not
e discouraged at the fight of anie proude
an, howsoeuer thou see him to abound in
s.

For the time shal come, when his dead bodie
ie in the graue, spoiled of al his dignitie, and
orie shall not followe it so farre.

Wherefore, let them delight themselues, and
themselues as they list, and iudge none o-
o be happie, but them that giue themselues
sure after their example.

et, if thou consider their great grandfathers,
om they boast, and al their continuance, thou
nd, that they are buried with an euerlasting
, the which doth manifestlie condemne the
nes of their posteritie.

finallie, although anie man bee increased
tches and honours: yet if he want true wise-
, he is to be counted to differ little or no-
n this life from the beastes, which wholie
.

PSALME. L.

The Argument.

Like as God hath giuen vnto man a spiritual soule, and a visible bodie: so would he alwaies, and will be worshipped with them both, euen with the inward and outward worship: and as he would haue the external actions to be the witnesses of the inward, so hath he diligentlie admonished men, that both twaine should consent and agree together. Furthermore, least men depraued by nature, should go out of the waie, either in the one, or the other part of the worship of God, he hath giuen commaundement most fullie vnto the people of Israel, in written Lawes, both for religion and maners, how he would be worshipped, both inwardlie and outwardlie. There was also another chiefe end of the ceremonies (that is, of the outward worship) that they might behold in them, as in a certaine table, both the guiltines of their owne sinne, and also the promises of taking away sinne which should be performed in Christ: and so being admonished, should continuallie remember their duetie vnto God, what they did owe vnto God, and what vnto their neighbours. None therefore, did more abuse the outward worship of the lawe, then they that dreamed that they had wel done their dutie, if they had diligentlie obserued those outward ceremonies, neglecting the chiefe end. Therefore doth the Prophet Asaph reproue this most wicked errour (which the Pharisies afterward did most stubbornlie defend) in this most diuine and godlie Psalme: the which thing also afterward the other Prophets did not cease to inculcate: and he bringeth in God vsing most strong arguments, both from his owne nature, and from the condition of those things which were offered vnto him. And this doctrine is to be remembred in the Church of God alwaies, because men commonlie stumble at this stone. But chiefelie it is necessarie in this our time, in the which not onlie that old errour is restored, whereby the sacraments are transformed

manie idols, by taking awaie the difference of the ſigne, and the thing ſignified, and the doctrine of the worthines of the worke brought into the Church: but alſo men are come to this point, that the Phariſies of our time do applie to their inuentions, that thing which the holie Ghoſt damneth of manifeſt impietie, in the abuſe of the outward worſhip appointed by God himſelfe.

The Paraphrasis.

HOW long, ô ye hypocrites, will ye abuſe the patience and long ſuffering of God? how long wil ye deſpiſe vs, that ſpeake vnto you of the true worſhip of God? Go to, let God himſelfe come forth, and ſpeake vnto you. And lo, behold, I ſaie, euen God, that ſame Iehouah, that is aboue al the powers and potentates of the world, doth come foorth, not onlie calling you, but alſo al the inhabitants of the world from the ſunne riſing vnto the ſetting of the ſame, that the whole world, may be a witnes of your madnes.

And leaſt you ſhould thinke, that any thing here ſhould be ſpoken againſt the ceremonies appointed by God, he being about to treate of this matter with his glorious throne of iudgement in verie deed the moſt beautifull place of the whole earth, and beſt beloued of him; it is ſo farre from him, that he wil forſake it.

Behold, I ſaie, that ſame our God commeth, and will be no longer dumbe, with flames of fire going before his face, which ſhal conſume al that ſtand againſt him, and with thundering tempeſts on euerie ſide, that he may ſhew himſelfe ſuch one now in declaring the meaning of the lawe, and in bringing againe the right vſe, as he declared himſelfe of old, when he gaue the lawe.

He cita, and alſo he citeth the heauens aboue, and the earth beneath, to be preſent at this his iudgement, that he hath determined againſt you

being his rebellious and ſtubborne people.

5 Heare you therefore him that citeth you in theſe words, by his apparitours: Cal vnto me, ſaith he, theſe people, vpon whome I haue beſtowed my ſingular fauour and mercie aboue others, and with whome I haue made this couenant of ſacrifices.

6 The verie heauens ſhal be witneſſes againſt you of the iuſt deciding of the controuerſie. For God himſelfe wil ſit as iudge, leaſt you imagine, that ye haue to doe with anie mortal man.

7 Then ſaid he, Art not thou that people, whom I haue choſen to my ſelfe? that I Iſrael, whom I haue imbraced? Wilt not thou heare me, being God, euen thy God, I ſaie, reaſoning with thee by this authoritie?

8 And I doe giue the definitiue ſentence of this controuerſie, by theſe plaine wordes: I haue commanded in deed, lawes of ſacrifices, which I would haue to be offered vnto me dailie, but theſe, as they are offered of you, I doe nothing at al regard: neither is this the cauſe wherefore I expoſtulate with you. For I behold theſe things dailie, more then I would.

9 For, I praie you, whome doe you thinke that I am? Am I ſuch a one, as muſt aske bullocks out of your heards? or goates out of your foldes, if perhaps I neede them?

10 Doe you forget that I am the Lord of all the beaſts, which feede in the woods and mountaines?

11 And that I, which haue created them, do know al the foules, and al the wild beaſtes, which liue in the field anie where?

12 Therfore, if I were hungrie, why ſhould I aske them at thy hand? ſeeing it is plaine and euident that the whole earth, and whatſoeuer is contained therein, is vnder my power alone.

13 Againe, what madnes is this of you? doe you thinke, that I doe eate the fleſh of buls? or drink the

ir bloud.

Do you not know what ſacrifices I require? n praiſes due vnto me, and the paiment of your ves.

The calling vpon thy name chieflie in aduer- s, from the which, thou being deliuered, maiſt thanks vnto me, for the benefits receiued, and ſt teſtifie thy ſelfe in thy whole life, to be deſi- of my glorie.

But, ô ye wicked and vnpure men! how much er ye diſſemble holines with the multi tude of fices, heare with what wordes the Lord him- doth rebuke you. Dareſt thou be bolde to e of mine ordinances? either to make mention y couenant?

Which wilt not ſuffer thy ſelf to be corrected, ſing al my threatnings, and caſting awaie my mandements behind thy backe.

f thou ſee a man that ſtealeth, that is he who ſe anie thou moſt deſireſt: if thou knowe an a- rer, thou giueſt thy ſelfe ſtraightwaies to bee ker of his wickednes.

Thou ſpeakeſt nothing, but that which is t: thou ſharpeneſt thy tong, to forge all kind eit.

Thou ſtandereſt & backbiteſt euen thine own ren, the brethren, I ſaie, borne of the ſame r, much leſſe wilt thou abſtaine from hurting ers.

eſe are thine exerciſes, theſe are thy maners: ich wicked eſſes, becaute I haue diſſembled while, through my long ſufferance, doeſt herefore account me to be like thee, and to heſe things? Nay, I wil deale with thee more lie, and ſet euerie one of thy faultes before ies: and I wil cauſe thee to perceiue by ex- ce, that I haue not forgotten, nor put out of morie anie one of them.

22 Knowe ye this therefore, and weigh this dil-
gentlie and earneſtly with your ſelues, ſo manie of
you as forget god, that if I once in mine anger take
you away, there is none able to deliuer you. Final-
lie heare ye what I at the laſt conclude of this mat-
ter, he that offereth his heart vnto me, ſtuduous &
careful of my glorie, it is he onlie that offereth vn-
to me an acceptable ſacrifice: he that directeth his
maners after the rule of my commandements, him
verelie wil I deliuer from al perils, and make him
partaker of euerlaſting felicitie.

PSALME. LI.

The Argument.

This Pſalme was then written of Dauid (as the Hebr
title doth declare) when he was moſt ſharpelie reuil
of the Prophet Nathan, for that his moſt horrible
dulierie, ioined with manſlaughter, as is witneſſed,
Sam. 12. It is one of the principal Pſalmes of Dau
conteining a notable example of repentance, wh
muſt go before remiſſion of ſinnes. I ſate it is not
whether thou reſpect the perſon it ſelfe of Dauid,
elſe his ſonne, or laſtlie the verie matter, that is, cu
part of repentance. For firſt, here is ſet foorth vnto
an example of a moſt mightie King, and of a moſt h
Prophet, & ſuch a one, who (as much as any man co
had wel deſerued of the Church, euē to this end, that
ſhould learne, that kings haue none other God, th
poore men haue: and the higher that one is in auth
among men, the more euident and infamous is his fa
for that cauſe he muſt labour the more carefullie, to g
vnto other an example of repentance. But now con
ning him, of whom here we haue to ſpeake, I know
whether (hauing conſideration of the circumſtan
Dauids perſon) any monument be extant of ſo mani
heinous crimes proceeding out of one fact: wherof
perceiue how great weakenes there is, euen in the beſt
moſt excellent men: and againe we learne, what exa

mercie the most gratious and most mightie God doth
to euerie one that doth repent. But if we carefully pon-
hat which is the principal point, I can not tel whether
there were anie example heretofore of such a repen-
. For, as concerning the inward acknowledging and
ring of the sinne, which they cal contrition, I see not
can be required as wanting in it: sith Dauid confes-
hat he was guiltie of eternal damnation, euen from
first moment of his conception, and most exquisitelie
heth foorth al the circumstances of his offence: so farre
from seeking anie excuses to couer it, and from drea-
of anie recompence for his deserts. But if we consider
outward confession of the sinne (which is another part
e repentance, the which commonlie they confound
satisfaction) what a rare example is this of so great a
and so worthie a Prophet: that laieng aside al humane
ll, either of his roial maiestie, or priuate reputation,
ot onlie suffer the storie of that his crime to be put in
ng: but euen he himselfe wrote a perpetual testimonie
is acknowledging of the fact, thereby to satisfie the
e Church. For the holie man knew that we must be a-
d of sinne, not of repentance, or turning from sinne:
hat a skarre that is seared, or a blot that is printed in
sinne, is not increased by such a publike confession as
de before the Church, but rather is cured vp and taken
. Dauid so farre differeth from the deintie men of
ge, that had rather beare anie thing, than the yoke of
scipline and gouernement, that though he were a
of great power, yet he willinglie submitteth himselfe
t. Finallie, the commoditie of true repentance doth
also most euidentlie appeare, in that God doth neuer
e those that are truelie penitent: but contrariwise
sh euen their verie sinnes, both to his glorie, and
amendement and comforts. And there are ioined in
same also two principal points of true religion: the
of original sinne: the other, of the abuse of sacrifi-
though the purgation of sinne consisted in that out-
ceremonie, whereas on the contrarie part, the sacrifices

that proceeded from vnpure men, did not please God, & therefore forgiuenes of sinnes must go before, which afterwards should be sealed in the hearts of the beleeuer, by the sacrifices which are made and offered by faith.

The Paraphrasis.

1 WHat excuse shal I bring, ô God? what pretence shall I make? None at all. I onelie beseech thee most merciſull GOD, to haue mercie vpon me most miserable sinner. And whereas this one wickednes of mine conteineth manie sinnes, that thou wouldest grant vnto me, not one mercie, but thy whole mercies whosoeuer, that my sinnes may be done awaie at ence.

2 Certeinlie, this fault is so soule, and this blot sticketh so sore vnto me, that I can not perſuade my selfe, that it can be washed away of thee, but by great difficultie: wash me therefore, ô my God, againe and againe, and oftentimes, whilest the filth of so great wickednes be vtterlie washed awaie.

3 For I do not denie or lessen my fault: but I detest and abhorre my most greeuous sinnes dailie set before mine eies.

4 For though I haue greeuouslie offended men, yet haue I chieflie to do with thee. For vnto thee, vnto thee haue I peculiarlie offended: and though I went about to deceiue men, yet could I not deceiue thee, a most euident eie-witnesse, and my iudge. Therefore I neither desire to be iustified, neither can I desire it, seeing thou hast decreed most iustlie those things that thou hast pronounced against me, and I confesse plainly, that nothing is faultie in thy iudgements toward me.

5 Yea, and though I had not committed these horrible factes: who am I but a mortal man most woorthie death and destruction? being euen then corrupt and guiltie, when my mother conceiued me:

t and polluted with ſinne euen then, when ſhe
uriſhed me in her wombe.

And why ſhould I alledge the ſacrifices offered
to thee by mee, and ſuch other things? for thou
eſt onlie allow that righteouſnes that reſteth in
ſecret of the heart, the which this ſame thing
declareth that I wanted: notwithſtanding, I
nfeſſe, that thou haſt taught mee that thy wiſe-
me, not as thou haſt done euerie one, but as one
thy houſhold priuatelie and moſt familiarlie.

Wherefore I ſtand heere before thee, the grea-
of al ſinners, but doe that, which thou onelie
ſt do: purge me ô God with that thy true hyſop,
l my filth ſhal ſtraightwaies vaniſh away: waſh
u me, & I ſhal ſuddenlie be whiter than ſnowe.

Comfort me with the teſtimonie of thy holie
it, which may bring vnto me that moſt comfor-
le and moſt ioiful meſſage of the forgiuenes of
es, ſo ſhalt thou ſuddenlie refreſh the bones
ich thou haſt worthilie broken.

Doe not, I beſeech thee, doe not behold my
es, but rather raſe out of thy tables at once, all
wickednes that I haue committed.

Begin againe, ô God, that thy verie worke,
ich thou hadſt begun in mee, and is left off, be-
ſe I haue letted it: namelie, the purenes of my
rt, of the which thou art the onelie author and
ator, & renew thoſe holie motions of my heart
hin me.

Ah! do not caſt me awaie out of thy ſight,
ugh I be worthie to periſh, neither ſpoile me at
e of the gift of thy holie ſpirit.

Reſtore vnto me rather that vnſpeakable ioie,
rwith they are iudued, who being deliuered by
e, from the bonds of ſinne and death, are recei-
againe into thy fauour: and let thy holy ſpirit
true comforter grant vnto me, that I may wil-
lie giue my ſelfe henceforth wholie vnto thee.

13 Then shal I teach other wicked men also by mine example, that howsoeuer they haue bene turned frō thee, they would returne againe vnto thee.

14 O God, the God of whom al my saluation dependeth, deliuer me from this crime of so bloudie murther, that my tong with ioie may praise thy iustice, in performing thy promises with continual songs.

15 Open my mouth, ô Lord, which my wickednes hath caused to be dumbe, that I may set forth thy praise.

16 For, as concerning the offering of sacrifices, I know they wil not be acceptable vnto thee, offred of these vnpure hands: neither that the taking away of sinne, which I require, is set in the bloud of beasts, or else I would haue laden thine altar alreadie with burnt offerings.

17 But behold, I do offer sacrifice, wherewith, ô God, I knowe thou art delighted, euen a mind broken with the true feeling of sinne, earnestly repenting and abhorring himselfe and his sinnes: the which offering, I knowe wel, thou wilt not despise.

18 Finallie, my God, let not these my sinnes so much displease thee, that they should hinder the course of that thy free mercie towards Sion: but conntinue notwithstanding to build the walles of thy citie Ierusalem.

19 Then surelie, when I am fullie reconciled vnto thee, thou wilt acceptablie receiue al kind of sacrifice duelie offered vnto thee, and then will I lode thine altar with sacrifices.

PSALME. LII.

The Argument.

That outragious cruelitie, which Saule did shew against the innocent priestes by the counsel of Doeg, the which history is written 1. Kings 21. gaue occasion to the writing of this Psalme, as the Hebrue title doth testifie. For

when Dauid had receiued this message, it may easilie be coniectured in what sorow he was, both for his singular pietie, and also because he might seeme after a sort to haue giuen the occasion to this murther: therefore he comforteth himselfe, with this Psalme, written against that most cursed false accuser, first of all, threatning him with the iust iudgement of God, then confirming himselfe, and the whole assemblie of the godlie, with the sure faith of Gods promises, whereupon the safetie of the Church resteth, which then doubtles was sore stricken with that slaughter of the priestes. And in the end, he giueth thankes vnto God, because he had deliuered him from so great danger. And this Psalme is now also verie profitable, seeing there neuer want Princes, who do persecute the godlie, and specialli the pastours of the Churches, with al kind of cruelty, and there hath bin alwaies a great number of flatterers, which haue inflamed their rage with diuerse false accusations, a most heauie example of the which wickednes, more cruel then that of old, we haue seene of late in the kingdome of France.

The Paraphrasis.

BVT darest thou boast, euen of this thy most cruel mischieses (a valiant man forsooth! which hast slaine so manie vnarmed men, not nee resisting thee) howbeit notwithstanding, thou halt neuer be able to destroie the assemblie of the odlie, for whose safetie, that most merciful and ightie God doth dailie watch.

Thou art then wholie occupied in this, ô mischieuous man, that thou maist inuent false accusaons, and deuise new sleightes, by the which, like a harpe rasour, thou maist murther the godlie at a adden.

Al vprightnes is loathsome vnto thee, in regard f wickednes: and thou appliest thy selfe to deceit, espising al iustice.

Thou seekest out desirouslie false accusations, whereby

whereby thou maist deuoure the innocent, & thou doest exercise thy tongue busilie to deceiue.

5 And thinkest thou, that thou shalt doe these things vnpunished? nay, that most iust God wil destroie thee vtterlie, he wil pul thee out, I saie, of this thy tabernacle, in the which thou now so carelesslie doest delight, and he will euen plucke thee out by the rootes.

6 And then, as thou hast delighted thy selfe in destroieng the innocent, so they, considering that God doth punish thee iustlie, will worship him in deede, and feare him, but they wil deride thee with these words:

7 Beholde, this man, who as though his life did not depend of the strength of God alone, trusting vnto his great riches, hath imagined himselfe to be safe & free from al dangers by his own wickednes.

8 But I, whome thou chieflie coueteste to destroy, shal continue like a greene oliue tree, in that same house of the Lord, whose ministers thou hast murthered. For that goodnes of God, which standeth sure in al ages, can not deceiue me, vpon the stabilitie whereof I do rest.

9 I wil praise thee vndoubtedlie ô God for euer, who hast deliuered me marueilouslie from this dãger, and I will waite for whatsoeuer shall come henceforth with a quiet mind, whileſt thou sendest helpe, the which neuer wanted vnto them, whome thou hast receiued into thy fauour.

PSALME. LIII.

The Argument.

This is the same Psalme, and written with the same words with the fourteenth Psalme, except the last verse same one, There fetch the argument.

The Paraphrasis.

1 THat men are al so doting mad, to perswade themselues that there is no god, it is manifest hereby,

ereby, that they are also wicked: al do make emselues abhominable, and not one of them oth leade his life aright.

The Lord himselfe, from whom nothing is hid, holding men from heauen, to see if anie would ow him, or seeke after him,

Doth finde, that al are turned awaie from him, at they are altogether filthie, and that there is ot one at al, which ordereth his life aright.

Are not these mischieuous men altogether ad, which deuoure the holie people of God as it ere bread, and neuer cal vpon God?

Yea the time wil come, when the same thing terrifie them, which now they feare least of al. r God shal so destroie them, which haue camped ainst his people, that he wil euen breake their ones: and thou shalt inwrap and folde them in ame, because God wil make them vile and conmptible.

Oh that now at the length that sauiour of Israël ould come foorth out of Sion! for then in deede cob shal reioice, then shal Israël be ful of ioie, hen the Lord shal bring againe his captiues.

PSALME. LIIII.

The Argument.

uid wrote this Psalme, when his secret holdes were betraied to Saul by the Ziphims, the which daunger, beside the verie circumstance of the treacherie, is to be seene how great it was by the 1. Sam. 23, 19. And whereas he was twise betraied of the Ziphims, I had rather refer this Psalme to the former betraieng. And it is verie profitable to vnderstand, that not onlie the Saints, and such as are in chiefe fauour with God, do fal into these extreame perils, brought vpon them by such as should do nothing lesse: but also, how wonderfullie they haue bin preserued: and againe, how great faith and constancie they had, that we may know, that we ought

not

not to dispute of the crosse vainlie, or as of a thing that were onlie in imagination: but faithful pastors must looke euen for the same conflicts of domesticall enimies, as we haue experiẽce in this age, & yet that such neither come by chance, neither that they are forsaken of God, whom he seemeth to laie open to the lusts of the enimies.

THE PARAPHRASIS.

1 THou thy selfe, ô God, saue me, deliuer me being an innocent by thy power: whom else no mortal man can saue.

2 Heare, ô God, my praiers: giue eare vnto the words which I powre out of my mouth.

3 For, as thou seest, these vnkind men, and traitors both to me and to themselues, haue risen against me of the one side: and of the other, most cruel men, thinking of nothing lesse than of thy maiestie, do seeke to kil me.

4 But God forbid that I should be discouraged, for he is my defender, and he is present with them, whom he hath raised vp to be the suppotters of mine innocencie.

5 Those snares that are set to intrape me, shal vndoubtedlie fal vpon their owne heads. For thou shalt cut them downe, because thou neither wilt, nor canst breake the promise that thou hast made with thy children.

6 And I, being deliuered, wil in sacrifices willinglie performe the vowes which I haue promised vnto thee, and wil celebrate thy praises, seeing there is nothnig more excellent, or more bountiful, than thou alone.

7 Namelie, for that thou hast saued me from al distresse, and with these mine eies I shal see mine enimies iustlie punished.

PSALME. LV.

The Argument.

Whether we saie that this Psalme doth pertaine to the infidelitie

fidelitie of the Keilites, which is described 1. Sam. 23. or rather vnto the flieing awaie of Dauid, being driuen out by his sonne Absalom, which seemeth fullie to agree with these words, Diuide their tongues: *and with those things which he rehearseth of the infidelitie of a certaine man, whom he nameth not, as this historie is written 2 Sam. 15, 31. and 16, 23. and 17. there is one and the same argument, and the same vse of this Psalme as of the former. And concerning the imprecations, it appeareth that they did not proceede of a mind desirous of vengeance for priuate iniurie, by that mercie which Dauid vsed at the same time toward Saul, as is written 2. Sam. 16. and toward his sonne, although vnnatural and most wicked, 2. Sam. 16, 19. Furthermore, if a man consider the wickednes of the authours of this conspiracy, and chiefliе of Achitophel, he shal perceiue that Dauid did not powre out such praiers vnaduisedlie, but as against men vtterly desperate, then which also the end it selfe hath proued to haue bin so manie prophesies.*

The Paraphrasis.

1 HEare now, ô God, if euer thou heardest my praiers: & do not refuse me thy suppliant.

2 Giue eare vnto me, I saie, and heare me so greatlie troubled, that I am compelled with lamentation to turne my selfe hither and thither, and maruelouslie to tosse to and fro.

3 For what doth not mine enimies threaten me? what doth not this vile man practise to oppresse me? with what rage and hatred, he being inflamed, doth he inuade me?

4 Wherfore my heart doth tremble within me, & am striken with the terrors of most present death.

5 I tremble altogether for feare, and am horriblie afraide.

6 Finallie, I am compelled to breake foorth into these words: Ah! who can giue mee wings, as it were of a doue, being thus beset on euerie side? whereby

whereby I may flie awaie, and finde reſt in ſome place:
7 Behold, I wil flie moſt far awaie: and I would not ceaſe to flie ſtil, whileſt I ſhould come into the wildernes to remaine there:
8 And would deliuer my ſelfe from this outragious tempeſt without ſpeede.
9 But thou Lord deuoure them, and moue diſcord amongſt them, diſturbe their counſels and aſſemblies, as their wickednes deſerueth. How miſerable is the ſtate of that citie at this preſent? al things now are there ful of oppreſſion and contention.
10 Such are their maners now, which watch their wals daie and night: there is nothing heard within them, but mutual oppreſſion and iniuries.
11 Al places are filled with wickednes: guile and deceit doth rule in their ſtreetes.
12 Furthermore, which is the moſt greeuous thing of al, he doth not me this iniurie, to whom I haue bin an enimie (for if it were ſo, I could better beare it,) I ſaie it is no open enimie, which doth thus rage againſt me, of whom I might haue taken heede:
13 But thou, my companion, thou by whoſe counſels I was gouerned, thou my chief familiar friend:
14 With whom I did alwaies conſult, which went by my ſide, when I did go to the houſe of the Lord.
15 Let death therefore come ſuddenlie vpon them, and puniſh them: and let the graue ſwalow them aliue at vnwares, ſeeing that they are altogether ful of ſo great wickednes.
16 But I wil crie vnto God, & the Lord, no doubt, wil ſaue me.
17 I wil not ceaſe to wiſper with my ſelfe, and praie morning and euening, and at middaie, I ſaie, whileſt I be heard.
18 And ſurelie, me thinke that I am now deliuered,

,and wholie reſtored, although theſe men, nei- few nor weake, do make a ſore battel againſt

For doubtles, God wil heare me, and wil op- ſſe them. For hee ſitteth as the iudge of the rld from the beginning: ſpeciallie, ſeeing theſe n continne in their wickednes, and haue caſt aie al feare of God.

For that wicked man hath aſſaulted him, of om he neuer receiued anie iniurie: therefore is gniltie of great infidelitie.

For his words were in deede ſofter than anie ter, but he foſtered nothing within himſelfe but : and a man would haue ſaid, that his commu- ation was ſweeter than oile, and yet he thought gue me my deadlie wound.

Go to then, my ſeelie ſoule, why doſt thou tor- nt thy ſelfe anie longer? caſt off al this thy bur- n vpon the Lord, which wil prouide for thee, l wil not ſuffer, that the innocent ſhal alwaies ntinue ouerthrowne.

Therefore, ô God, caſt theſe men headlong to conſumed in the bottome of the graue: let theſe n, that are ſo deſirous to ſhed bloud, and faith- , be cut off in the mids of the race of their life: I wil flie vnto thee.

PSALME. LVI.

The Argument.

Hebrue title doth ſignifie, that Dauid did take the oc- aſion to write this Pſalme, when he was intercepted by the Philiſtims, the which hiſtorie is ſet forth 1. Sam. 21. Howbeit, this appeareth by the courſe of the Pſalme, that it muſt be thus vnderſtood, not that he made theſe prairs, when he was conuerſant amongſt the Phili- ſtims, and fained himſelfe out of his wittes: or that he caſt forth theſe ſaiings againſt the Philiſtims: but ra- ther, being deliuered from ſo great a danger, he did thus

complaine

complaine vnto God of Saul, and of them that moued him of that cruelties by whose rage (to auoide their craftie snares) he came into so great danger. How soeuer it be, this Psalme doth shew vnto vs the example of a singular faith and constancie, especiallie if we consider the person of Dauid, and from how great dignitie, without anie fault committed of him, he was throwne downe into so miserable condition.

THE PARAPHRASIS.

1 AH my God! haue mercie vpon a man most miserable: how neare was it, that he should swalow me? neither doth he yet cease to beset me round about, and to bring me to extremitie, as if he would deuoure me.

2 These men, I saie, whither soeuer I remooue or go, lieng in wait most diligentlie, haue a mind to deuoure me, and a great multitude do fight against me, ô God most high.

3 Notwithstanding, when feare commeth vpon me, I flie vnto thee.

4 And why should I not glorie of that thou hast spoken vnto me most boldlie? Wherefore I trust in thee, ô God, and wil not be afraid. For what can these mortal men do against me, that rest vpon the power of God? who hath testified his good wil vnto me.

5 They are wholie bent vpon this, that whatsoeuer I intend, I speak, or doe, they may peruert it, & therevpon take occasion falselie to accuse me.

6 They go together closelie, following me at the verie heeles, seeking this one thing, how they may take my life from me.

7 Notwithstanding, yet they hope by their crafts to escape thy hands: but thou, ô Lord, how manie soeuer they be, and how great soeuer their conspiracies be, cast them downe, I beseech thee.

8 I knowe, that thou hast al my wanderings to

and

fro in a reckoning: I beſeech thee, gather my
res into thy bottle, they are, I truſt, regiſtred in
counting bookes.

Wherefore, ſo oft as I ſhal cal vpon thee, mine
mies ſhal be put to flight. For I know this aſſu-
lie, that thou art of my ſide.

For I haue the word of God, whereof I glorie:
word of God, I ſaie, whereof I wil glorie.

Wherefore, reſting vpon God, what ſhould I
re? and what can anie mortal man doe againſt
e?

O how greatlie do theſe ſo manie, and ſo great
nefits bind me vnto thee! but I wil paie that,
ich onlie I am able: namelie, the continual
gnifieng of thy mercie.

For thou haſt deliuered my liſe foorth of the
oſt preſent doores of death, and thou haſt raiſed
, when I was caſt downe: and that I liue now,
naie onlie thanke thee.

PSALME. LVII.

The Argument.

Another moſt great daunger, much like to the former, which is ſet foorth, 1. Sam. 24. gaue the occaſion of writing this Pſalme: whereof we may gather, that it lieth in the hand of God, not onlie with how great, but with how long miſeries (yea, euen by wicked men) he wil exerciſe his ſeruants, and therefore that we muſt pray continuallie, as wel for the gifts of conſtantie, and perſeuerance, as for the gift of faith. In other things this Pſalme is to the ſame purpoſe, as certaine other that went before, and written of like occaſion.

The Paraphrasis.

NOw at the length, ô Lord, it is high time that thou either looke vpon me: or elſe I am vndone. Wherefore, haue mercie, haue mercie vpon me, I ſaie, ô God: for this my ſoule doth

doth onlie truſt in thee, and I flie onlie vnto thee vnder the ſhadow of whoſe wings, I maie lie hid ſo long, whileſt theſe great calamities do paſſe ouer.

2 I crie vnto thee, ô God moſt high, that thou wouldeſt finiſh that, which thou haſt begun in me.

3 And ſo doubtles wil it come to paſſe. For the Lord wil ſend helpe from heauen, becauſe I find none in the earth: and hee wil not ſuffer mee ſo ſhamefullie to be deuoured. For there wil come downe from the heauen, to deliuer me, two inuincible helpes for defence, euen his mercie, and that moſt high and ſure faith, which he declareth in the perfourming of his promiſes.

4 In the meane ſeaſon, I graunt my ſelfe expoſed of the one ſide to the pawes of the lions, and the crueltie of moſt outragious men: and of the other ſide, to ỹ falſe ſlanders of moſt ſhameles accuſers, whoſe teeth are like vnto ſpeares & arrowes, and their tong more hurtful, than moſt ſharpe ſwords.

5 But thou, ô God, declare that thou dwelleſt euen aboue the heauens: and cauſe that thy glorie may be publiſhed throughout the whole world.

6 Whither ſoeuer I mooue my foote, their net is ſpread to take me, I doe lie, as it were, throwne downe vpon the earth: I ſee before mine eies the pit: into the which they hope to caſt me downe headlong, but the matter wil go otherwaies. For they contrariwiſe ſhal fal into the ſelfe-ſame pit.

7 Therefore, ô God, I being now prepared, with my whole heart, with my whole heart, I ſaie, haue great deſire to praiſe thee, both with my voice and harpe.

8 Go to, my tongue: go to, both lute and harpe: awake with me in the morning.

9 Euen the Gentiles, moſt far diſtant, ſhal heare me declaring thy praiſes, the people ſhal heare me ſing vnto thee.

10 For ſurelie, thy goodnes extendeth it ſelfe vn-

to

he heauens, and thy truth vnto the clouds.
Declare thy selfe, ô God, to sit aboue the verie
uens, and shew foorth thy glorie to the whole
ld.

PSALME. LVIII.

The Argument.

ny be collected of this Psalme, that Saul, that he might
ue some excuse to couer his hatred against Dauid,
d gather a councel of the states, whereby he procured
m, being absent, to be condemned as a publike enimie:
w, there is no greater iniurie than that, which doth
ppresse vnder the cloake of lawe: wherefore, Dauid
mforting himselfe, and appealing to God, doth paint
rth those most corrupt iudges, in their owne colours, as
e that knew them verie wel: and also doth pronounce
e sentence against them, in the name of God himselfe,
t as a priuate man, but as a Prophet, and as a king
lreadie allowed of God: and he vseth similitudes most
greable to the couetousnesse and ambition of such
anner of men. For where they haue this purpose chiefly,
at they may set themselues aloft, and their childrenby
ese practises: yet God doth oftentimes cut them off in
e mid course of their couetous desires: & furthermore,
eir posteritie, cleane contrarie to the opinion of their
thers, doth either consume awaie by little and little in
e sight of al men, or is destroyed by some sudden rage.

The Paraphrasis.

O Yee states and senatours! tel me, I praie you, if there remaine anie sparkle of conscience in you. Is this to decree iust iudgement? O ye mortal men, of how great dignitie so-
ye be, doe ye iudge aright?
aie surely, seeing the matter it selfe declareth,
inwardlie ye deuise al manner of wickednes:
wardlie and openlie in al mens sight, yee doe
gh nothing but iniurie in your ballance.

3 Neither

3 Neither is this now the first time, that ye do so: for I knowe that ye haue bin enimies to iustice from your b^ginning, and that you were borne vnto al falshood, from your mothers wombe.
4 I saie, these men swel with poisons, euen by their nature, as the verie serpents doe: neither wil they suffer this poison to be drawne out of them by anie persuasion.
5 In this point being like the adder, which stoppeth her eare against the inchanters, be they neuer so cunning.
6 But thou, ô God, vnto whom I appeale, pul out the teeth foorth of the mouthes of these most cruel persons: breake the iawes, ô Lord, of these lions, that they do not deuoure the innocent.
7 And I pronounce in verie deede, that it wil so come to passe. For al their power shal vanish, and flow awaie like water, and though they bend their bowes with al their force, whereby they may strike the iust, their shaftes, no doubt, shal breake in peeces.
8 They shal be brought to naught, euen like the snailes that melt awaie in their owne shels: and like the vntimelie fruite of a woman that dieth and is borne together.
9 And their posteritie, euen worthie children for such fathers, like thornes growing out of the bush before they growe to sharpe pricks, so shal they be destroied with sudden death, carried awaie, as it were with a whirle-wind.
10 But the iust, beholding this iust iudgement of God, and imbrued with the bloud of the wicked, shal reioice.
11 And euerie one shal saie, Surelie he looseth not his labour, that loueth righteousnes: Surelie there is a God in the earth, that doth also giue to euerie man his owne.

PSALM

PSALME. LIX.

The Argument.

uid did writ this Psalme, when his house was beset by the commandement of Saul, that he might be taken, and slaine, as the Hebrue title importeth: the historie is read, 1. Sam. 19. and the same vse is of this Psalme, as of the former of like argument: but it hath this excellent sentence amongst others. That it is oftentimes expedient, that God should not beate downe the enimies of his Church at one moment, but by little and little, that his iudgements might thereby be more euident and plaine: of the which doctrine, there commeth much profite, especiallie to bridle our impatience.

The Paraphrasis.

Deliuer me, my God, from mine enimies, and euen taking me vp, as it were in thine owne hand, rid me from these men that rise vp ainst me.

Deliuer me from these men that liue in mis- ieue and murther.

For lo, they partlie lie in wa t for my life: and rtlie the most mightie of them do gather their wer against me, though I be guiltie of no fault.

They come on heapes together, & they streng- en themselues against the innocent more and ore. Consider these things, ô God, and come and lpe me being in danger.

I beseech thee, ô Lord the verie God, to whom e heauenlie armies do obeie, God of Israël, rise , and punish these prophane people, and spar e em not, beeing giuen vp willinglie to al wic- dnes.

For, after that they haue spent the whol: daie lieng in wait for me, they returne at night, & run rough the streets of the city, barkings like dogs.

Furthermore, in the darke of the night (for who, saie

saie they, shal heare vs? they breake out the wickednes conceiued in their heart, and sound nothing but slaughter and bloud, being wholie bent how to take me.

8 But thou, ô Lord, wilt deride their threatnings, and wil haue al those prophane men in derision.

9 Surelie, his strength doth depend of thy pleasure: wherefore, as these doe lie in wait about my house, so againe I wil diligentlie waite for thy helpe. For thou verelie, ô God, art my fortresse.

10 For thou hast embraced me verelie with so great fauour, euen preuenting my praies, that thou wilt graunt mee, that I shal ioifullie behold mine aduersareis to haue their iust punishment.

11 Yet staie them not, ô my God, least peraduenture this people, whom thou hast appointed to be gouerned by me, if thou take them awaie so suddenlie, either do not consider this thy iudgement or forget it by and by: but scatter them, beeing throwne downe by thy force: and throwe them downe by the same power, by the which thou wilt defend me.

12 Surelie, there needeth none other witnes, but their owne words to conuince them of wickednes: graunt therefore, that they beeing conuicted by their owne arrogancie, may be punished. For they haue none other thing in their mouth, but cursings and slanders.

13 Wherefore, at the length, when thou hast set them foorth as a sufficient example, whereby thy seruants maie be taught, consume them wholie, consume them, I saie, being most iustly angrie with them, that al men may know, vnto the vttermost parts of the world, that thou art that true and only God, which gouernest the familie of Iacob.

14 But what wil they do in the meane time? euen lie in wait for thy seruant about his owne house, and returning in the euening, they wil barke like

dogs

gs, and run about the citie, leaſt I eſcape anie ie.

And they wil ſeeke their ſupper, where ſoeuer y can get it: but though they doe not finde ough to fil their greedy guts, yet wil they watch out my houſe, for to take me.

But I wil declare thy power, and will ſhew rth thy praiſe earlie in the morning, becauſe u haſt defended me, and waſt my refuge in exame danger.

For al my helpe reſteth onlie in thee: therefore ugh I be now cloſed in on euerie ſide, yet wil I lare thy praiſe vpon the harpe, which haſt ſet in ſafetie, ô God, to whoſe onlie free mercie, I ribute my deliuerance.

PSALME. LX.

The Argument.

Hebrue title declareth, that the hiſtorie which is written 2. Sam. 8. and 1. Chron. 18. hath miniſtred the occaſion for this Pſalme, that is to ſaie, the battell that hee had with the Aſſyrians, and the king of Zobah, whome Dauid euercame, as he did alſo al the people about him, as he propheſied before, by the power of the ſpirit in this Pſalme. For the order of the text ſeemeth not to ſuffer, that we ſhould ſaie, that it was written after thoſe victories, And we learne, amongeſt other thinges, by this prayer written in the name of the whole people, that though the Church ſeeme ſometimes to be vtterlie loſt, as it came to paſſe oft in the time of the Iudges, and chiefly when Saul was ſlaine, that God yet mindful of his couenant, doth raiſe vp the banner of his word afterward more high, than euer before, ſtirring vp men indued with heroical ſpirites. But we muſt remember, that thoſe things are now to be applied rather to the ſpiritual enimies of the Church, than againſt the armies that fight with outward weapon, although God alſo doth defend us from them.

THE PARAPHRASIS.

1 O God, thou verily art worthily angrie wi
vs, thou hast beaten vs backe, and deli
red vs to the rage of the Philistines: ye
and thou hast set one of vs at warre with anothe
but now turne thee againe vnto vs.

2 For what haue we not suffered? For thou ha
shaken the verie earth, so that it doth euen crac
and gape: therefore fill the cliftes thereof, and r
store it being sore shaken.

3 Thou hast caused vs thy people to taste mo
heauie thinges, and hast made vs to drinke, a
were, a cup of giddinesse.

4 But nowe againe of the contrarie, suche is t
mercie, when thou giuest vnto vs, being conuer
vnto thee, thy standerd, and thy truth to go bef
vs, and commaundest vs to followe our captai
and bring forth the armie.

5 Defend thy beloued, and by stretching out t
right hand heare them, and preserue them.

6 And why should we doubt, I pray you, that t
thing should so come to passe: seing God hath t
ken vnto vs forth of his sanctuarie: wherefore, I
whollie reioice, being certaine alreadie of the
storie. For God will graunt vnto me verily, th
shal compose and set my kingdome in order, ou
comming all mine enemies. I will diuide there
the fieldes of the Sichemites, and will measure
vallie of Succoth.

7 I shall obtaine my Gilead & Manasseh bey
Iordan peaceably, the Gentiles round about b
chased awaie. Ephraim shall be the chiefe pa
mine armie, I will place in Iudah the throne
iudgement.

8 But the strangers, howe fierce soeuer they
shal do all seruile work vnto me, the Moabites
holde the basen to wash my feete, I will cause

Idum

mites to take vp my shooes being shaken off, cast vpon their heads, and thou proud Palesti- repare triumphes for me, and ioifull songs, as haſt a litle before triumphed ouer vs.

But by what captaine ſhal I win ſo many ſtrong es: and by what power ſhal I be ſtrengthened to ne vnto Idumea?

Verelie thou being my guide, and truſting to e onlie power my God, although thou haſt ten vs backe hertofore, and haſt refuſed a great le to go foorth before our armies.

Therefore be preſent with vs, ô Lord, after the eries of ſo manie yeeres, for that helpe is vaine, ch is hoped for of men.

We truſting vnto thee, ô God, ſhal do valiant- he alone wil tread vnder foote al our enimies.

PSALME. LXI.

The Argument.

id being an exile, declareth by thu Pſalme, that like as here is a continual battel betwixt the world and the ints, Iames. 4. 4. ſo that the hope of the ſaints is nou- iſhed by a continual remembrance of former benefits, r the decree of God, concerning the preſeruation of his, not changeable: yet here be ſome things, which do reſt pon the ſingular promiſe of God, not common vnto al en, as thoſe things which Dauid do promiſe to him- ſelf, for the atteining of the kingdome, and for long e: truſting verelie to the word of God, as is written, ſal. 89. 11, &c. and 110. 11. and moſt ſullie, 2. Sam. 7. notwithſtanding, ſo farre doe theſe promiſes belong nto euerie one of the ſaints: that they are ſure gene- allie, that godlines hath the promiſes both of this life, nd of the life to come, and ſo may caſt their care of articular euents of their affaires onlie vpon God. Fur- hermore, that which the Prophet promiſeth vnto him- ſelf, of the eternitie of his kingdome, ſeeing it is refer- ed vnto the kingdome of the Meſſiah, which is both the

sonne and the Lord of Dauid, which kingdome is not
thou world, as it is applied by the Angel Gabriel, Lu
1. it bringeth great comfort, and most certaine to th
Church, and to euery member thereof in al miseries, ho
sore and extreame soeuer, because that the honour of it
king can not stand, but in the safetie of the subiects.

THE PARAPHRASIS.

1 HEare my crie, ô God, and giue eare vnto m
praiers, seeing the greatnes and multitud
of my dangers do so require.

2 For though I be driuen farre awaie from th
sanctuarie, and doe carie a mind oppressed wi
cares: notwithstanding, I crie vnto thee, requirin
that thou wouldest now take me into that high to
wer, whither I cannot come by anie meanes, but b
thine onlie power.

3 For hitherto thou hast bene vnto mee a mo
safe refuge, and a most sure tower against the
nimie.

4 Therefore I doubt not, but it shal come to pa
that though I be now farre absent from thy tab
nacle: yet at the length, I shall be placed agai
therein, and I shal rest there, vnder the defence
thy wings.

5 For thou, ô God, hast graunted my desire, a
hast appointed me the king of thy holie people.

6 And also thou wilt bring to passe, I know w
that prolonging the life vnto the king, whom th
hast appointed, his age shal bee, as it were, do
bled.

7 Yea, this his throne shal be eternal, before th
but, I beseech thee, giue vnto him two keepers,
on whome he may onlie trust, euen thy mercie,
thy truth.

8 I then, being restored againe, will praise
name for euer, and will paie my vowes dailie v
thee,

PSALM

PSALME. LXII.

The Argument.

id being cast from his throne by the conspiracie of his ne, and being compelled to flie with an handful of en beyond Iordan, as maie be gathered by the 8. verse, rming with a most grieuous temptation: namelie, by great and sudden a change of things, tempted either prone vnlawful things, or to fal to desperation, doth nclude, that he wil notwithstanding, persuere and ntinue constantlie in waiting for the helpe of God: d he confirmeth those that did cleaue vnto him by his ample, and that with so great, & so liuelie a courage heart, whereunto the verie words and sentenses doe nsvvere, that whosoeuer hath this Psalme in memorie, it neth, that he can be ouercome with no kind of temp- tation.

The Paraphrasis.

HOwsoeuer it is, and what thing soeuer, and after what sort soeuer it seemeth to threaten me, my heart doth rest no where elsse, onlie in the power of God, and his wil declared me: and for a ful conclusion, I wil wait for deliuerance from him alone.

Furthermore, whatsoeuer commeth vnto me on contrarie, God is my fortresse, my saluation, my er: and I knowe this, that though I be tossed and much more and more, yet shal I neuer fal. But yee, ô wicked men! wil ye neuer cease to spire al togither against mee, with vncessant ness and to driue me downe, whome yee accompt like a wal readie to fal of it owne accord, or rape of stones sliding downe?

For these men are afraid, least I be raised vp a- , and therefore they are wholie occupied in that they may vtterlie cast mee downe: and is no craft, which they doe not inuent against

me, faining friendſhip in their words, but deuiſing deſtruction againſt me, as appeareth in very deed.

5 But go to, my ſeelie ſoule, looke vp vnto God, and quietly reſt in him, for I doe depend wholly vpon him alone.

6 Finallie, with what weapon ſoeuer I am inuaded, ſeeing he is my rock, my ſaluation, my towre, I cannot fall.

7 My health dependeth on him alone, although I be forſaken of all men: he will exalt mee into the higheſt place of honour, whome theſe men couet to caſt down: he will receiue me, which am aſſaulted of all, into his high and inuincible tower. This is he, in whome onely I haue ſetled my hope.

8 Poure foorth therefore vnto him all the care and griefes of the minde, all ye people following mine example: truſt in him, if you be wiſe, both in proſperitie and aduerſitie, ſeeing hee alone is the moſt ſafe refuge vnto vs.

9 For men are but meere vanitie, and nothing more deceiuable than the men euē of moſt might: yea, if thou wouldeſt weigh in ballance nothing ſelfe with mortall men, and with all that is in the power, nothing would weigh them all downe.

10 Dreame not therefore, as mad men vſe to do, that you cannot growe more great by force, or by deceit: & if riches fall vnto you, ſet not your mind vpon them, and ſo be deceiued with vaine hope.

11 But rather ſet this before you, that God hath teſtified ſo plainlie, both with wordes, and by the end of things, & I my ſelf haue proued oftentimes by experience, that all power remaineth in God.

12 O Lord! as thou art the greateſt, ſo art thou far the beſt, and moſt mercifull: therfore it cannot be, but thou wilt giue due puniſhment vnto the wicked as they deſerue, and thou wilt comfort thine that loue righteouſneſſe, for thy great mercies ſake.

PSALME

PSALME. LXIII.

The Argument.

Hebrue title of this Psalme doth refer the argument hereof vnto the time, when Dauid wandered miserable and full of sorrowe in the wildernesse of Herith, 1. Sam. 22. 5. & Engaddy. 2. Sam. 24. Now the greater that these daungers were, so much the more excellent example of faith and constancie doth this Psalme shew, as none other before, and following after. But this is chiefly to be obserued, that hee being cast downe so suddenly from so high dignitie, doth lament for nothing that was taken from him, but onely, that he had not libertie to go into the tabernacle of the Lord: the which is most greeuous accusation of them, who either doe despise so good a thing being present, especiallie contemning the vse of the sacramentes, either caring for nothing lesse, than that they should be counted in the Church: yet doth hee comfort himselfe in this thing, that hee wanteth this great commoditie neither by his fault nor negligence.

The Paraphrasis.

AH God, my God! though I doe want the sight of thy house, moste sore against my will, be it farre from me yet, that I should remember thee: naie, the farther and longer I am absent, so muche the more my soule is inflamed with desire to seeke thee dailie in the light: and I whollie desire thee in this drie land and thirstie, wanting chiefly thy water.

Vnles the rage of mine enimies had letted me, I testifie, that I desired nothing more, than to hold thee in thy sanctuarie, and therefore would I haue hastened speedilie to those visible signes of thy power and Maiestie.

For doubtles, this thy goodnes, that offereth it selfe as it were there to be handeled, is more

sweete by farre than life it selfe, the which also I would set foorth with al my power.

4 Wherefore, I would leade my selfe there, in setting foorth thy praises: there would I lift vp my hands with others, and openly cal vpon thy name.

5 There would I sound foorth thy praises with lowd voice with my heart, satisfied with the fatnes and marowe of thy most holie delicates.

6 But seeing that this thing is now denied vnto me, most miserable man, and I am compelled to change my place euerie moment, I do that thing which onelie I am able: to wit, wither soeuer I come, I cease not to thinke of thee, and I do euen consume the nightes without sleepe in the meditation of thy benefits.

7 And when should I not do so? hauing experience so oft of thy helpe: therefore do I now not onelie rest safelie vnder the defence of thy wings, but also I reioice and triumph.

8 For I am far absent in deede in my bodie from thy house, but without anie fault of mine, yet do I cleaue vnto thee in my heart wholie, as thou dost strenthen me againe, which am weake, with thine inward strength, though I be destitute of those thy dailie helpes.

9 But these contrariwise are wholie bent to cast me downe, yet shal they be cast into the verie lowest place of the earth,

10 I forwarne, I saie, that the edge of the sword shal consume him, and they shall he torne of wilde beastes.

11 But I, ô God, to whome thou hast appointed the kingdome, wil reioice and praise thee, vnto whome, they that do worship thee trulie and deuoutelie, wil ioine themselues as companions with me: but these men that beare thy name in hypocrisie, shall then haue their mouthes stopped at the last, and keepe silence.

PSALME

PSALME LXIIII.

The Argument.

By this Psalme, as by manie other, we may euidentlie perceiue, how Dauid did not powre out so manie complaintes for nought, and how great his constancie was: of the which examples how great the commoditie is, those onlie knowe, to whome it is giuen, not onlie that they should beleeue, but also that they should suffer for Christes sake.

The Paraphrasis.

VErelie ô God, to whome besides thee shal I flie? thou then heare me powring foorth
1 iust complaintes with a lowd voice, and preserue me sore stricken with the feare of the enimie, and brought into most present danger of life.
2 Couer me against the craftes of these wicked men, and against the assemblies of mischieuous persons.
3 For they haue sharpened their tongue like a sword against mee, and most bitter slanders, as it were arrowes laied to the string:
4 That they might wound me by subtile traines. though vnguiltie: & that they, neither fearing God nor men, might strike me through suddenlie at vnwares.
5 Neither do they this lightlie, or by errour: but they harden themselues more and more in these most wicked purposes, and do with all diligence laie snares for mee, and that so boldlie, that they saie, that their crafts can be perceiued of none.
6 For they haue searched out most hid thinges, and there is no craft so subtile, and lieng so deepe in the heart of anie, which they haue not throughlie searched out.
7 But what haue they preuailed? for God will strike them through with a most certaine and gree-

nous wound, which straightwaie shal follow.

8 And they shal be perceiued in the end, that they haue called downe vpon themselues, by their cursed speech, that euil which they thought to bring vpon me: this shal be done in the sight of al men, standing amazed at their iust punishment.

9 They shal be, I saie, a gazing stocke vnto al men: and there shalbe no man which shal not commend, and haue in admiration this worke of god.

10 But the innocents, whome these men without cause laboured to oppresse, shall more ioifullie praise the name of God, and shall flie vnto him more boldlie hereafter: al, I saie, that be of good conscience, shal take occasion of a certaine holie boasting and glorieng hereby.

PSALME. LXV.

The Argument.

This Psalme or hymne written to the praise of God, first teacheth vs, that his benefites are neuer anie where rightlie knowledged and praised, but onlie in his holie congregations. Then he biddeth vs to marke three speciall things, and to praise God for them. One, and that for the greatest, that God doth gather a Church vnto himselfe, in the which he wil be praised, where he heareth them that do praie, where he doth forgiue sinne, the which finallie he neuer ceasseth to blesse with the multitude of his benefits, and most mightelie to defend. Secondlie, that he doth mainteine the societie of men, by appointing and preseruing the policies and gouernments in the midst of so great burliburlies. Thirdlie, that he doth minister, from heauen, al things that are necessarie for this life so abundantlie and liberallie.

The Paraphrasis.

1 THou certeinlie art onlie he, to whome one vttering thy pleasure, al men must worthilie yeeldt but this praise, ô god, is giuen vnto thee

hee in the only mount of Sion, where only vowes
re paied vnto thee aright.

And thou againe there doest despise the praiers
f none that flie vnto thee.

There doest thou purge the sinnes, wherewith
lse we being vtterlie ouerwhelmed, durst not lift
p our faces before thee.

O blessed is he therefore, whome so euer thou
o fauoureſt, that thou commandest him to come
nto thee: and whome thou feedest abundantlie
ith those true good things of thy house, and most
olie palace, after thou hast receiued him into the
umber of thy housholde seruants!

For although no men seeme to be more in dan-
er, yet experience it selfe doth declare, that none
re more sure, whiles that thou in verie deede dost
e.lare thy selfe terrible to al their enimies, for
e perfourmance of thy promise, so oft as they cal
pon thee: so that, euen to the vttermost coastes of
e earth, and the farthest part of the sea, the fame
f thy name being spread, al men are compelled to
oke vp vnto thee.

Thou art he, by whose power consisteth what-
euer is high in the world, euen by thy might,
hich as it establisheth these mountaines, which
ee see, and the kingdomes also and the policies,
hereby mankind is perfemed:

And like as thou doest calme the stormes of
e sea, and the sounding tempestes: so also thou
oest breake and bridle the fiercenes of the raging
ultitude.

By these testimonies of thy most mightie po-
er, the inhabitants of the earth being conuinced,
tremble and keepe silence, and thus peace be-
restored, thou causest that men againe do leade
eir life both day and night in comfortable peace
d tranquilitie.

For thou takest care of the earth, euen from the
heauens

heauens watering it, and making it fruitful with plentious showres (which are thy verie gift) wherwith it being soupled and prepared, doth receiue the seede committed vnto it.

10 Afterward, thou watereſt the sorrowes of the fields, thou breakeſt the clots, thou mollifieſt the ground with mild and timelie showers sent downe from aboue, thou cheriſheſt and bringeſt forth the seede with their buds.

11 Finallie, thus thou crowneſt the earth moſt bountifullie with al kind of fruites yearelie, the fatnes dropping downe from aboue, from thy steps which waie soeuer thou walkeſt.

12 Yea, and the pastures of the wildernes doeſt thou cheriſh with dew, and thou filleſt the high hilles also with gladnes.

13 So are the pastures clad with sheepe, the vallies are clothed with corne: finallie, al places do sound together with ioiful shoutes and songes.

PSALME. LXVI.

The Argument.

This Psalme, and also certeine other, do seeme to be written for the perpetual vſe of the Church (although they haue some priuate occasion) partlie to renew the memorie of so manie old deliuerances, and partlie to giue thanks vnto God, so oft as anie occasion doth offer it ſelf either priuatelie or publikelie.

The Paraphrasis.

1 O Al ye inhabitants of the earth, ſing vnto the Lord a triumphant song:

2 Praiſe his name with songs, praiſe him with glorie and maieſtie.

3 Saie in his preſence: O how terrible and feareful doeſt thou ſhew thy ſelfe in verie deede! ſo euen thine enimies, ouercome by the greatnes of thy power, are compelled to acknowledge thee

d to dissemble at the least that they feare thee.
Therefore shal al the earth worship thee, it shal
g praises vnto thee, and celebrate thy name.
Go to, come hither al you, behold the things
t God hath done, and with how great miracles
hath declared himselfe terrible to mortal men.
This is he that dried vp the Sea in a moment,
d made the floud passable vnto our feete, for the
hich benefit, we his people, euen at this daie do
ioice.
This is the almightie Lord of the whole world,
holding from heauen al the nations scattered
roughout the world, not suffering them that for-
ke him, to exalt themselues at their pleasure.
O praise the Lord, ô ye tribes and kindreds
onsecrate vnto him: sound foorth his glorie far
nd wide.
For he hath restored our life when it was lost,
nd he onlie hath staied that we should not fal
ith sliding steps.
o For thou wouldest not haue vs to be lost, ô
od: but onlie hast tried vs: and fined vs, as the sil-
er put in the fornace.
1 Thou hast snared vs, and cast vs bound with
haines into most streight distresse.
2 Thou hast suffered that our enimies, hauing
uercome vs, did abuse vs with reproches and
coffes, as though we had bin beastes: we haue
asted the heate of the fire, and the force of the
ater, but thou afterward hast sent comfort, and
efreshed vs.
3 Wherefore, I am present in thy house with
fferings, to performe my vowes.
4 Which I haue fullie vowed in my miserie, and
spoken them with my mouth.
5 Therefore haue I determined to offer vnto
hee fat offerings, euen the fat of rams, and bul-
ockes, and goates.

16 And

16 And you also, al others that feare God, come hither I praie you with me, and giue eare vnto me, rehearsing the benefits bestowed by him vpon me.
17 I haue called for his helpe with my mouth, and haue praised him with my tongue:
18 And that with a mind free from al euil imagination, for else he would not haue heard me.
19 Therefore the Lord hath heard me, and gaue eare vnto my praier.
20 Praise then be vnto God, who refused not my praiers, neither did withdraw his mercie from me.

PSALME. LXVII.

The Argument.

The Prophet doth attribute vnto the onlie mercie of God, both the spiritual blessings which are peculiar vnto the Church, and also the corporal, whereof he desireth the continuance: and also doth prophesie the spreading of the Church, that should be vnder Messiah, and so exhorteth al the godlie to giue thankes, and to celebrate the praise of God.

The Paraphrasis.

1 GOD, from whose mercie so manie benefits do proceede vnto vs, continue to blesse vs, and chiefelie do cause his pleasant countenance to shine vpon vs.
2 That his waie, which he hath declared vnto his people, may be knowne as far as the borders of the earth are extended: and that al nations may embrace the saluation promised by him.
3 Let al people praise thee, ô God: let al the people praise thee.
4 Let the people be glad and reioice. For the time wil be, when thou shalt gouerne the whole world with most iust and righteous iudgement.
5 Let the people praise thee, ô God: let al the people

ple praise thee.
Command the earth also to bring foorth her
ites: and continue ô God, our God, to heape
benefites vpon vs.
Continue I saie, ô God, to blesse vs. and let al
world againe acknowledge and worship thee.

PSALME. LXVIII.

The Argument.

uid being about to carrie the Arke of the covenant (which was the visible testimonie of the presence of God, and of his mercie) into the towre of Sion, when he had ordeined a solemnitie, whereof he himselfe was the ringleader, than the which there was neuer anie in this nation more famous, which is written plainlie 1. Chron. 15. he made certaine Psalmes, vndoubtedlie by diuine inspiration, wherewith he inflamed both himselfe and others doubtles to praise God marueilouslie. And amongst other, he did write this Psalme also, than the which nothing could be written more diuinelie, more ful of maiestie, or more eloquentlie by anie man: and he repeateth and calleth to memorie the former benefites of God, and addeth marueilous artificial colours, rather painting it forth, than writing it. But we must diligentlie marke this thing further, that the Prophet stood not fixed onlie in that matter, which was then in hand, but by diuine inspiration did insinuate mysticallie, as the times did then suffer, the most excellent secretes of the kingdome of heauen: and therfore by that Arke is mysticallie vnderstood, that the sonne of God (in whom the fulnesse of the Godhead remaineth) hath put vpon him our flesh. By Sion is meant the tabernacle, not made with mans hand: by bringing in of the Arke, the ascension of Christ into heauen: by leading away of the captiues, that Sathan, sinne, & death, are ouercome: lastlie, by the temporal blessings continuallie powred vpon Israel, the spiritual and euerlasting gifts of Christ dailie bestowed vpon the Church, by the holie ministerie & worke of the

Gospel,

Gospel, where figuratiuelie described, as Paul wit-
nesseth, Ephes. 4, 8. and almost throughout the Epistle to
the Hebrues.

The Paraphrasis.

1 GO to, let God onlie arise, and in a moment
al his enimies shal flee awaie, wandring and
scattered abroad.

2 For al the vngodlie must none otherwise vanish
awaie at his sight and countenance, than the
smoake, which being driuen with the winde, is dis-
perced, and the waxe that is laied before the fire,
is melted.

3 But on the contrarie, the righteous, being mar-
uelouslie refreshed by his countenance, shal re-
ioice, and shal leape for gladnes.

4 Go to then, celebrate the Lord with songs, sing
vnto his name, prepare the waie to him that hath
long wandered in the wildernesse, and comming
now vnto vs, praise him, I saie, who is eternal both
in name and in deede, and reioice before him.

5 For he that is the father of the fatherles, and
the defender of the widowes, hath now chosen a-
mong vs, holie and stable habitations vnto him-
selfe.

6 This is he that hath made fruiteful those barren
persons, of whom we had our beginning: who hath
loosed vs from bonds being oppressed with most
cruel bondage: who hath cast out the rebels into
drie and desert countries and regions.

7 For thou, ô God, when thou wentest before the
people, & leddest them by the horrible wildernes,

8 The earth it selfe did tremble, and the heauens
being afraid by feeling of thy maiestie, were disso-
lued as it were in a sweate, and dropped downe,
when thou, ô God, the God of Israël, didst sit pre-
sentlie vpon the top of mount Sinai.

9 Furthermore, thou hast not failed to water the
countrie,

untrie, in the which thou haſt placed thy people, th the raine of thy large liberalitie, and to re-ſh it when it was barren.

Euen that thou mighteſt feede therein thy cks, to whom thou haſt giuen it, and mighteſt engthen thine, which elſe ſhould haue periſhed rough hunger.

And alſo thou haſt giuen the cauſe to the great ultitudes of our virgins, to reioice and ſing of y victories, which ſhould otherwaies haue bin thankeful, vnleſſe they had praiſed thee with ymnes.

Behold the mightie, euen the kings compaſ-d about with their armies, haue fled awaie: they aue fled, I ſaie, and the women that vſed not to ome out of the houſe haue diuided the ſpoile.

O ye damſels! ye haue liued hitherto amongſt he ſoote of the pots, euen ſitting at home: but ow ye maie come foorth, ſhining and glittering o otherwiſe, than the doues as white as ſnowe do aſt foorth a certaine golden gliſtering as the flee the aire.

For when the ſtrength of the enimies was attered by the power of GOD, a moſt cleare right es did ſhine vnto the earth, euen like the nowe that lieth vpon the top of Salmon, which azeleth the eies of them that looke vpon it, with he brightnes thereof.

O mount Baſan! thou verelie art verie fat, and rt ſeene to haue many tops of thy hilles: but what anſt thou do? God hath not choſen thee, but the ount Sion vnto himſelfe.

Why then ſhould ye be proud? why ſhould ye ift vp the tops of your hilles? for God hath choſen nto himſelfe this hil far lower than you: in the hich he will dwel, the Lord hath conſecrated vnto imſelfe this ſeate for euer.

Here verelie he is caried in his chariots, the which

which two millians both on this side and that side do drawe, and being inuironed with these armies, as he did sit vpon the top of Sina of old, so now he entreth the possession of this his holie place.

18 Now therefore, ô God, thou doest verelie exalt thy selfe, carrieng awaie thine enimies captiue, & taking the spoiles that thou maist giue to thine, euen thus taming thine enimies, how rebellious so euer, and going vp to the tower of Sion, that thou maist settle thine euerlasting habitation there.

19 Wherefore, euerlasting praise be vnto thee, ô Lord: ô God, I saie, our sauiour, which doest heape vpon vs thy continual benefites.

20 For this is that God, who hath declared himselfe vnto vs to be the God our sauiour, after a thousand sorts: and the Lord hath approued in verie deede, that deliuerance from death is set in him alone.

21 Therefore, so oft as neede is, the same God wil breake the verie head of his enimies, and wil cast downe the wicked, which arrogantlie hold vp their long shagged haire.

22 For he hath promised to do the same thing againe, which he did of old, when he preserued our elders, putting to flight the kings of Basan, and brought them through the deepe streames of the sea.

23 Wherefore then, ô people, thou didst walke through the middest of the heapes of thine enimies that were slaine, dogs licking their bloud.

24 Then, O God, our elders did see thee going: ô my God, they did see thee going, I saie, within thy holie tabernacle, ô my king.

25 The singers went before thee, the trumpetters following thee, the companie of damsels also did plaie vpon the timbrels on euerie side, one sort exhorting an other by course with this maner of song:

26 Go to, praise God with courage, praise the Lord by course, ye that come of Israël.

27 Beniamin on the one side, which was the young st, hath mightily ouercome the enimie: Iuda on the other side hath destroied them with stones: also the valiantnes and noble victorie of the princes of Zabulon and Ephraim is famous.

28 And as we knowledge al this power to haue proceeded from thee alone, so disposing it: so doe we now praie, ô God, that thou wilt confirme it more and more vnto vs.

29 And we doubt not, but thou wilt so do, much more hereafter, than euer before, foorth of thy holie palace, which thou hast chosen vnto thee at Ierusalem, whither the verie kings also shal once come, and shal offer gifts vnto thee.

30 Represse therefore and bridle, with thy terrible rebuke, those cruel beasts, that breake foorth of their holes and dens, fierce rankes of buls, and scatter the people that are like wanton calues, that go proudlie decked in siluer, euen the people that couet wars.

31 Surelie, the time wil come, when the princes of Aegypt shal run hither vnto thee: & the Aethiopians with great hast shal hold vp their hands humblie vnto thee.

32 Go to then, ye kingdomes, scattered through the earth, praise God with melodie, and sing vnto the Lord:

33 Euen vnto the Lord that sitteth vpon those most high heauens, from al eternitie, as it were vpon a chariot, and maketh a terrible and most mightie sound from thence.

34 Acknowledge ye his power, the maiestie whereof doth no lesse shine foorth in Israël, than the thunders sounding in the clouds.

35 For this is that sanctuarie, ô God, out of the which thou declarest thy selfe terrible vnto thine enimies:

enimies: but vnto thine, ô God of Israël, thou wilt minister power and strength: therefore al praise and glorie be giuen vnto thee for euer.

PSALME. LXIX.

The Argument.

Although this Psalme is altogether agreeable with the 22. Psalme written in the forme of a Praier, and no doubt by the occasion, which either the flieng of Dauid out of the court of Saule seemeth to offer, when the chastitie of his wife was not preserued safe vnto him, who was married vnto an other husband, much lesse did they spare his goods: to the which opinion I doe incline for the treason of Absalom: yet it is certaine, that the holy Ghost did so gouerne the mind and the hand of the Prophet, that he seemeth to haue regarded those things rather, whereof he was a figure, than himselfe, if not in euerie place of this Psalme, yet surelie in the most part thereof. So then is Christ our mediatour rather brought in complaining vnto God of the crueltie of his people, which could be ouercome by none of his benefits, than Dauid complaining of his enimies: and he also wisheth and forwarneth those punishment, which the people of the Jewes did worthilie suffer for their ingratitude, wherewith we also now see that they are punished: of the which mysticall interpretation, we haue most cleare witnesses, Matth. 27, 48. Luke 1, 20. Iohn. 2, 18. and 19, 28. Last of al, Paul, Rom. 11, 9. and 15, 3. And seeing the members must be conformed vnto the head, it followeth, that there wil be great vse and commoditie of this Psalme, so long as the Church shal sioourne vpon earth.

The Paraphrasis.

1 DEliuer me, ô God, euen now readie to be swallowed with these streames of water.

2 For I am now cast downe into the most deepe mirie pit, where I can by no meanes fasten my

y foote, and I hm drowned with moſt deepe wa-
ers, flowing vpon me on euerie ſide.

I am wearied with crieng, my iawes are pained
ith hoarſenes, and alſo mine eies haue failed,
hile I earneſtlie wait for my God.

Furthermore, I maie more eaſilie tel the haires
f mine head, than the multitude of mine enimies,
hich hate me cauſeleſſe: yea, and the number of
hem that hate me deadlie, is increaſed dailie: and,
hich thing is moſt greeuous of al, thoſe that
poile my goods, deale ſo with me, as though I had
irſt ſpoiled others.

But thou, ô God, knoweſt verie wel, whether I
aue behaued my ſelfe vprightlie and wiſelie, or
o: and whether I be a wicked man, as theſe doe
n der me.

What then if I be forſaken of thee? verelie they
uſt needs alſo be aſhamed, who haue ioined them
lues with me, truſting to the promiſes that thou
aſt made vnto me. O moſt mighty Lord, ſtaie thou
his thing, that it come not to paſſe: neither ſuffer
hat they faile of their hope, which ſeeke thee the
God of Iſraël, in the defence of my cauſe.

For doubtles, what ſoeuer they pretend, they
ould wound, not me, but thee by my ſide: and for
hy cauſe alone am I ſo railed vpon, and doe lie
owne couered with reproch.

Neither am I forſaken of ſtrangers onlie, but
lſo my kinſemen, and mine owne brethren do de-
piſe me, as an vnknowne perſon, and as I were not
oined vnto them with any bond of conſanguinity.

For, euen ſo oft as I perceiued thy glorie to be
iminiſhed, I burnt with ſorrow, the which thing,
neither would nor could diſſemble, and I accoun-
ed my ſelfe to be wounded with the reproches
aſt out againſt me.

o Wherefore I, being in great heauines, haue ab-
tained euen from my meate for ſorrow, the which

my

my care, these men had in derision.

21 I laid downe my garment, I saie, and tooke vnto me haire cloth, the which thing these men turned into scoffes.

22 So that in the publike assemblies also, they ceased not to prate on me: and feasting merelie, they made songs of me.

23 What shal I do then? Verelie, ô Lord, I doe notwithstanding, powre out my praiers vnto thee, being nothing afraid either of the power, or of the pride of these men. For though thou hast now loosed the raines to their dissolute wickednes, I do knowe, that thou hast appointed a time againe, when thou wilt bridle them, and wilt declare in deed how much thou louest thine. Wherefore, I beseech thee, ô God, by that thine infinite mercie, that of thy great and most assured goodnes, thou wilt heare me, when I crie.

24 Deliuer me, I beseech thee, from this deuouring pit, least I be wholie swallowed vp: deliuer me from mine enimies, and from the floud of so manie miseries.

25 Forbid, I beseech thee, least I be ouerwhelmed vtterly by the abundance of waters, least this most deepe streame swallow me, least I being deuoured in this deepe pit, no hope of deliuerance be left vnto me.

26 Graunt, ô Lord, of thy great mercie, that I may proue that my praiers were heard of thee: and seeing thy mercies are infinite, declare them by hauing regard of me.

27 Doe not withdraw thy selfe, I beseech thee, from thy seruant oppressed with so manie miseries: but hasten, ô Lord, rather to heare me, and to deliuer me.

28 Come vnto this my most miserable soule, that thou maist deliuer it, calling for thy helpe: and redeme me fró this multitude of most cruel enimies.

19 Thou knoweſt more than al men, with what and how falſe crimes I am charged, and with what iniuries and reproches I am vexed, neither can anie of mine aduerſaries eſcape my ſight.

20 Ah! how ſore doe theſe things vexe, trouble, and torment me? eſpeciallie, ſeeing I haue ſo long waited, but in vaine, that ſome man ſhould ſtand vp, which ſhould be moued with ſo manie iniuries offered vnto me: yet can there be found no-where anie man which would comfort me, moſt miſerable man, with one word.

21 Yea moreou r, they labour to increaſe my miſeries ſo much as lieth in them, feeding mee with moſt bitter gal, and they haue giuen me vineger to drinke: they are ſo farre from comforting of me, moſt miſerable man.

22 But cauſe thou againe, that al thy benefits may turne to their deſtruction, that they may be ſnared like beaſtes, which are deceiued by the baits of meat ſet before them, and let them find death there, where they gaped for mirth and ioie.

23 Take from them al the light of reaſon, and vnderſtanding: and cut, as it were, al the ſinewes, that they may neither thinke, nor perfourme anie thing that is good.

24 Powre foorth vpon them thine indignation, and in the heate of thine anger correct them with iuſt puniſhment.

25 Deſtroie their faire houſes to the ground, and waſt al their dominion vtterlie.

26 For they are ſo farre from hauing anie compaſſion on him, whom it hath pleaſed thee to afflict ſo ſeuerelie, that they haue alſo tormented him more greeuouſlie: and they haue laid new ſtrokes, one after another, vpon him, that thou haddeſt ſo greeuouſlie wounded.

27 Withdraw therfore al thy helpe againe from them, that they may heape wickednes vpon wickednes;

kednes: neither giue them at anie time the ſpirit of repentance, to receiue them into thy fauour.

28 And although that they, inſomuch as they are borne of thoſe holy fathers, may ſeeme to be counted amongeſt the number of thine, to whom thou haſt appointed the gift of the true life: yet raſe thou out their names foorth of thy booke, neither count them amongſt the iuſt.

29 Let this then be the lot of thoſe moſt wicked men: but I, ô God, now being moſt miſerable at the length ſhal be deliuered of thee, and ſhal be exalted againe.

30 Wherefore, I wil then ſing of thy name: then wil I ſet foorth thy praiſes with great maieſtie.

31 And this, I knowe wel, ſhal be more pleaſant vnto the Lord, than the moſt great offering, hauing hornes and hooſes.

32 And al that are likewiſe vexed, being comforted by mine example ſhal reioice: and ſhall vnto God, by mine example, ſhal be reſtored vnto life.

33 For the Lord, ſhal they ſaie, wil heare the needie, and doth not deſpiſe them, who are bound in the chaines of miſeries for his cauſe.

34 Go to therefore, let the verie heauens, and alſo the huge lumpe of the earth, the verie ſeas, and what things ſoeuer creepe in the waters, let them ſet foorth the praiſes of the Lord.

35 For God wil preſerue his Sion, and wil build vp his cities appointed vnto Iuda, and wil there aſſigne euerlaſting habitation for his people.

36 For the fathers ſhal ſit ouer this heritage vnto their poſteritie, and this ſhal be the euerlaſting poſſeſſion of the ſeruants of God: namelie of thoſe that ſeeke his glorie carefullie.

PSALME. LXX.

The Argument.

This Pſalme doth contayne a praier, which it is like that

Dauid

Dauid vſed in his baniſhment moſt commonlie, and hath preſcribed it vnto the Church afterward, as a forme of dailie prayer: ſeeing that there neuer wanteth ſuch enimies vnto the Church, or at the leaſt to manie of the members thereof, as are deſcribed.

The Paraphrasis.

COme ſpeedilie, ô God, to deliuer me: make haſte to helpe me, ô Lord.

2 Put them to ſhame that ſeeke my death, mmand them to turne backe, and to be couered th ſhame, which deſire nothing more, then to ſee e deſtroied.

Let them turne home with ſhame for a recom-nce, being diſappointed of their purpoſe, which ue vaunted againſt me, as though I had bene vt-rlie vndone.

And graunt thou of the contrarie, that not I a-ne, but al they alſo, that haue a deſire to worſhip ee, and wait for an end of my miſeries, may bee ful and reioice, and that they may giue ſolemne d euerlaſting thanks and praiſes vnto thee, who ſt deliuered me.

In the meane ſeaſon, I ſtand here, poore miſer, ſtitute of al ſuccour: make haſt therefore, ô God, helpe me. For I depend vpon thy helpe alone, ô od, my deliuerer: ô Lord, I beſeech thee, delaie longer.

PSALME. LXXI.

The Argument.

Pſalme, though it be without title in the Hebrue, yet doth it ſeeme to be made by Dauid, and written at that time, when he now being aged, was with ſo ſudden and ſo great rage, driuen from his roial ſeate, and chaſed ouen beyond Iordan, chiefflie by the reaſon of Athitophel, and of his ſonne, whome he ſo deerelie loued. And is full of moſt greeuous and iuſt complaints: and it

doth also set foorth an example of excellent constancie, and of an inuincible faith. And seeing the good seruantes of God can looke for none other condition or state, it is profitable oft to meditate this Psalme: both least they should fondlie promise vnto themselues, after they had ouercome manie troubles, that their old age should be quiet: and also least they should despaire, when they shal be likewise vexed, not onlie of strangers, but also of them, whome they haue cherished in their owne bosom: but that they go forward in their vocation, whilest they attaine the garland, following the example of Dauid and other Prophets, and of the Apostles, as also of verie manie other faithful Bishops.

THE PARAPHRASIS.

1 I Flie vnto thee alone, ô Lord, suffer me not to be ouerwhelmed with shame for euer.

2 Deliuer me rather from this calamitie, as I haue had experience that thou art iust and mindful of thy promises: heare me, and deliuer me.

3 Be thou vnto mee also in the steade of a most strong tower, into the which I may alwaies flie. For seeing thou hast once already receiued me into thy defence, where else shal I rather seeke for succour?

4 Therefore, my God, graunt that I fall not into the hands of this most wicked, and most craftie enimie, which rusheth vpon me with so great rage.

5 For I depend wholie on thee alone: vpon thee, I saie, ô Lord, I haue set al my hope, from my first childhood.

6 Thou art he againe, who hast fostered me being shut in my mothers wombe, that hast brought me foorth of the bowels of my mother, as it were the midwife, the which thy benefite I haue alwaies published, and wil publish.

7 Wherefore, hauing had experience so oft of thy goodnes, although verie manie of them chiefe that are in authoritie do abhor me now, as thoug

I were a monster, yet doe I looke vp vnto thee, and
trust to thy most assured strength.

And surelie I do not doubt, but thou wilt mi-
nister vnto me occasion to celebrate and set foorth
ailie thy praise and glorie.

Go to then, thou that hast defended me, when I
as strong, and in the floure of my youth: forsake
ne not now being aged, but rather the more that
ther strength doth faile, helpe thou so much the
ore readilie.

For the enimies do talke what they lust of me,
nd they that lie in wait for my life, are assembled
ogether against me.

Yea verelie as though thou hadst determined
o destroie me: and as though they had conspired
ogether my destruction by thine authoritie, they
xhort one another, and saie, God hath forsaken
im, therefore pursue him now flieng awaie, and
ake him being destitute of all helpe.

But thou, ô God, be neare vnto me: ô God, I
aie, make hast to helpe me that is in distresse.

Neither onlie keepe me safe from their furie,
ut graunt also, that these my deadlie enimies may
e vtterly destroied with shame, and that they may
e ouerwhelmed with reproch and al kind of infa-
ie, which would destroie me.

But I doubtles, whatsoeuer these attempt, doe
othing regard it For I wil neuer leaue off to trust
thee, and to praise thee more and more.

This my mouth, I saie, shal declare that thou
t iust, and mindful of thy promise: neither will I
epe silent, that I haue bene deliuered by thee a
ousand times, and comforted with innumerable
nefites.

Yet in the meane season, though I bee in ex-
ame age, and destitute euen now of all other
lpe: yet will I go forward, ô Lord God, boldlie
sting to thine onelie infinite power, and I will

confirme my selse with the onlie remembrance of thy iustice.

17 For thus hast thou taught me to doe, O God, from my verie childhood, vnto this age: and to set foorth thy maruellous workes, whereof I my selse haue had experience.

18 Therfore forsake me not now, which am come by thy benefite euen to this age, and graie haire: least peraduenture those praises, wherewith I haue determined to testifie thy power vnto the age following, and to al the posteritie that shall come after, be broken off by my miserie, or elsse by my death.

19 Verelie, ô God, when I ponder with my selse what waie and order thou dost take, in shewing thy mercie. I must needs confesse, that thy counsels are more high, than that anie man is able to atteine vnto them, and that al which thou doest, doth testifie thy most excellent maiestie. Finally, ô God, who is like vnto thee?

20 Therefore thou hast lead mee about by most sharpe and manifold dangers, & by so many deaths, euen for this purpose, that when thou shalt restore me againe into life, and raise mee againe being drawne foorth, as it were, out of the most deepe caues of the earth, the example of thy power will be more famous.

21 For I nothing doubt, but that thou wilt not onlie restore me vnto my former dignitie, whereof these men haue spoiled me: but also that thou wilt increase mine honour, and wilt turne againe vnto me, and comfort me.

22 Wherefore, I wil praise thee againe, both with voice, and with instruments: and I wil praise thy truth with Psalmes, my God, euen thee, I say, which art the holie God of Israel.

23 Neither will I sing vnto thee with the mouth onelie, as hypocrites vse to doe: but I will testifie the

thee to be my redeemer, with praise that shall proceede euen from the deepe bottome of my heart. Finallie, when these my deadlie foes are ouerwhelmed with shame and ignominie, I will dailie sound foorth thy righteousnes, both in preseruing thine owne, and in punishing the wicked with iust punishment.

PSALME LXXII.

The Argument.

Dauid doubtles made this Psalme, that he might leaue it as a most precious iewel vnto his sonne Salomon newelie crowned king. For it conteineth al thinges that appertaine to the office of a true king, to gouerne both godlie and honestlie them, whom the King of Kings hath committed to his gouernement. And he declareth, that hee hath neede of wisedome giuen him of God thereunto, like as such kings also are the excellent gifts of God, whereof verie few are to be found in the verie familie of Dauid. He addeth a short rehearsal, but if thou consider the thinges themselues, a most cleare reckoning of those benefits, which come vnto the people that haue such magistrates, and that they should knowe, that they deale for their owne profite, when they praie for their magistrates: the which argument Paul vseth, 1. Tim. 2, 2. Finallie, seeing this earthlie kingdome of Dauid was a figure of that heauenlie and euerlasting, which was promised to that eternal King, the true sonne of Dauid Iesus Christ, as the Angel Gabriel doth interprete it, Luk. 1, 32, 33. so doth he describe the maiestie of the kingdome of Salomon, & the most florishing state thereof, that giuing eternitie vnto it by the spirit of prophesie, he riseth vp frō Salomon vnto Christ, that is to saie, from the figure to the thing it selfe, euen as the promise made by God vnto Dauid conteineth both Salomon and also Christ, as though they were almost one and the selfsame person, 2. Sam. 7, 13, 14. and 1. Chron. 22, 10.

THE PARAPHRASIS.

1 O God, without whose wisedome no kingdomes can stand, who of a special consideration hast ordeined this kingdome in the familie of Dauid, teach the king, whome thou hast appointed, the rules of right gouernement: teach, I saie, the sonne of this thy Dauid, whome thou hast chosen to thy selfe, the rule of righteousnes:

2 That he may iustlie gouerne, not his people, but thine, especiallie that hee may defend the poore against the iniuries of the mightie.

3 Thus the people being scattered here and there in the mountaines and hils, being safe vnder a iust gouernment, shal abound with al the commodities of peace.

4 Graunt this vnto him, that he being farre from al tyrannie, may be a sure refuge to the poore, that he may comfort the families oppressed with pouertie, that he may keepe vnder the false accusers with most sharpe punishment.

5 So wil it come to passe, ô God, that the state of the kingdome being ordered by thine authority, al men, as it is meete, shall acknowledge and feare thee, and that not for anie short continuance of time: but that the Sunne and Moone shall sooner cease their course, than thou shalt faile to be worshipped.

6 And thou againe wilt powre downe vpon thy people from heauen al good things, like a shower comming downe vpon the new mowne medowes and none otherwise, than thou vsest to water the earth with showres in due season.

7 Whileſt he reigneth, the iust shall flourish, and great peace shall be so continued, as is the firme course of the starres.

8 And the king himselfe shal haue dominion from the one sea to the other, euen from Euphrates to

the fartheſt coaſt of the earth.

9 The inhabitants of the countries of the deſert ſhal come vnder his yoake, falling downe vnder his feete: and his enimies falling downe before him, ſhal licke the duſt of the earth.

10 The kings of Silicia and of the Iſlands, ſhall offer preſents vnto him, the Aethiopians alſo and the Arabians ſhal bring him gifts.

11 Finallie, al kings ſhall worſhip him, all nations ſhal ſerue him.

12 For his righteouſnes ſhal be praiſed throughout the whole world: for that he heareth the crie of the poore, and doth defend the needie, forſaken of others.

13 He hath mercie on them that are needie, and hee refreſheth thoſe that are in danger of their life.

14 He defendeth the poore againſt the iniurie of the mightie, neither doth hee ſuffer the violence done vnto them to be vnreuenged.

15 God alſo will keepe him ſafe, and gold ſhall bee brought vnto him out of the middeſt of Arabia: all men ſhall make praiers for his life and welfetie, and ſhall dailie wiſh all proſperitie vnto him.

16 Then ſhall wheate bee ſhorne euerie-where with ful handfuls in the verie mountaine tops, the corne growing as high as the trees of Libanus; and there ſhalbe ſuch a multitude of inhabitants in the cities, that they may almoſt ſeeme like plantes ſpringing out of the earth.

17 Therefore, his memorie ſhalbe for euer, euen durable as the Sunne: and this king ſhal be an example of al felicitie vnto al nations, which ſhal account him bleſſed.

18 But vnto thee, ô Lord, the Prince of the heauenlie companie, the Authour of al things ſo wonderful, let al praiſe be giuen.

16 The fame of thy glorie be praiſed for euer, that it may fil al the earth: ſo, euen ſo ſhal it be.

¶ *Here end the praiers of* DAVID, *ſonne of Iſhai.*

PSALME. LXXIII.

The Argument.

That which is writetn in the end of the former Pſalme, is not ſo to be taken, as though the Pſalmes of David were al ended here, as it is euident, ſeeing that diuers of them that folowe, haue his name ſet before them, and ſome of them that go before, are without anie title: but thoſe 11 that folowe, are attributed to Aſaph, an excellent Prophet and Leuite, one of the ſingers, of whome mention is made in manie other places, and chieflie 2. Chro. 29. 30. vnleſſe we had rather ſaie, that there were diuers men of that name, or that his poſteritie were called by that name. And in this Pſalme is deſcribed the victorie of the ſpirit againſt the fleſh, the which the Sophiſters and Papiſtes do falſelie imagine to be that which is taught by the Philoſophers, when they diſpute of the ſtrife betwixt reaſon and the affections: whereas yet in theſe things, which peculiarlie belong vnto God, there is nothing that ſtriueth more againſt the true wiſedome, then doth the verie reaſon of man, as he is naturall and not regenerate, yea euen then when he hath granted the true principals: ſo true is it that the Apoſtle ſaith, euen that mans wiſedome doth end in fooliſhnes, as appeareth alſo in this Argument. For mans wiſedome doth iudge, and rightlie iudgeth, that if men be gouerned by the prouidence of God, it muſt go wel with good men, and euil with euil men. But where it gathereth hereby, that therfore men are not gouerned by the prouidence of God, and that their paines and trauel is in vaine which ſeeke vertue, becauſe the life of wicked men for the moſt part floweth with proſperitie, but the life of the godly is contrariſe ful of calamitie: herein it ſheweth it ſelfe to

be moſt fooliſh. For it ſhould rather haue bin gathered by that ſame principle, that we muſt determine otherwiſe of the ends of good & euil things, than men vſe to do, becauſe God doth beſtow, euē vpon euil men, certain commodities: his prouidence is not therefore abolished, but rather his infinite goodnes and patience commended. And that good men are exerciſed with diuers calamities in this life, it commeth to paſſe, partlie that they ſhould not abuſe the mercie of God, partlie becauſe they ſtand in neede of chaſtiſement, and alſo that they may learne to hope for better things: and the more hard battels that they ſuffer, ſo much the more excellent might the power of God appeare in their victories, and the ſouldiers themſelues might be rewarded with ſo much the greater reward. Finallie, which is the cheefeſt of al, that it ſhal neuer go wel with the euil men, and that by their owne fault. Contrariwiſe, that it ſhal neuer go euil with the good, and that by the ſingular mercie of God. For vnto the euil men, good things are turned to euil: and on the contrarie, vnto the good men, euen euil things turne to good. This is a verie precious doctrine, which is handled oftentimes both in other Pſalmes, and in diuers places of the ſcripture, eſpeciallie in Job, and the Prophet Abacuc, but aboue al in this Pſalme: the which doctrine, Aſaph worthilie ſaith, that it muſt be ſought onlie in the ſanctuarie of God: whereas bare, ſlender, and ſometime fooliſh things are taught in the ſcholes, of the difference of good and euil things, and of the vertues, and of their cauſes and effects, euen among thoſe Philoſophers, which did count vertus their onlie neede, and did iudge onlie the wiſe man to be alwaies bleſſed.

The Paraphrasis.

BVT whatſoeuer thinges are now brought on the contrarie, it muſt needes bee true and inuiolable, that God can not be but fauourable vnto Iſrael, that is, to them that worſhip him purelie and deuoutlie.

2 Howbeit, I confesse, that I could scarselie wrestle out at the length from contrarie cogitations, so that I was verie like to fall: and scarselie could I staie my selfe, least I should fall downe headlong.

3 For I was wholie set on fire, beholding mad men so proud, and puffed vp with prosperitie.

4 For they are lustie, so that thou wouldest saie, that they were free from diseases, and almost from death it selfe, they are of so strong health.

5 When others are in trouble, and oppressed with manifold miseries, these men haue the comforts of this life in readines, whereby they auoide these miseries.

6 Therefore are they haughtie, and testifie with how great pride and fiercenes their heart swelleth, by the verie apparel of their bodie adorned with chaines, with gold, and pretious stones.

7 And their fat panch doth declare, with what and how great delicates they abound, and their eies sticke out with fatnes: and if they desire anie thing, they obteine also more than they desire.

8 They speake openlie of oppressing others, being of dissolute life, and despise others, looking downe as it were from the top of heauen, and they terrifie al men with their proud speach.

9 And also they set themselues against the heauen, as though they would prescribe lawes to God himselfe, and hold in subiection al things vpon the earth at their pleasure.

10 Thus commeth it to passe, that not a fewe of the verie people of God, wearied by their long miseries, do ioine themselues vnto them.

11 For how, saie they, can we thinke, that God knoweth these things? or that there is anie God that careth for mans busines?

12 Whereas wee, euen the people of God, are assaulted

assaulted with continual calamities, and these wicked men abound so long with good thinges, and their riches are increased more and more.

13 Haue not I therefore endeuoured my selfe to godlines in vaine? and kept my hands pure from al iniurie.

14 Being alwaies miserable, and seuerelie chastised euerie daie, if I trespas in anie point?

15 But contrariwise, howe can I so thinke, or speake, but I must sinne most greeuouslie? for if the matter went so, what should become of the sonnes of God: yea, and how great iniurie should I do vnto thee, their most mercifull Father? and vnto them borne of thy spirit, and preserued by thee so manie ages?

16 Therefore I thought againe, that I must more diligentlie consider the whole matter: howbeit, I could not rid my selfe of these most troublesome cogitations.

17 Whilest that I entred into thy house, the house of most holie and most true wisedome, and did learne of thee, what is the end of this so great prosperitie of the wicked.

18 For there I learned, that they, whose condition I thought to haue bin the best, were so far from standing in that most slippery place, that they were alwaies by sliding steps readie to fal, not onlie because al these things are vanishing and transitorie, which thing, euen the prophane men, taught by verie experience, do confesse: but (as we are taught in thy schole onelie) because they, abusing thy benefites, are cast downe headlong by thee into that deepe pit.

19 Neither doest thou defer alwaies thy iudgements vnto that time, so far out of thy sight. For how manie do we behold, brought into extreame and vnrecouerable miseries in a moment, from that top of shadowed felicitie? how manie, saie I,

do

do we see suddenlie taken awaie, being horriblie cast downe with sudden terrors.

20 Wherfore, their state is like a dreame, that vanisheth when a man awaketh. For thus, ô Lord, doest thou shake off all imaginations, as thinges most vaine, and doest also waken their vaine securitie.

21 Wherefore did I then so sore boile, and was inwardlie pricked?

22 Surelie I was mad: and I was not a man, but a beast, without vnderstanding and reason, when I thus doted, and willinglie wearied my selfe.

23 But I know that it is come to passe by thy singular benefit, that I alwaies notwithstanding stood of thy side, euen because it pleased thee to reach mee out thy right hand, who else shoulde haue fallen.

24 And thus no doubt thou wilt direct me in thy wisedome, whilest by thy gift I may obteine a glorious victorie by ouercomming my selfe.

25 Farewel earth: oh that it were so! and that I were now in heauen with thee, ô God! For what is there in the earth, that should retaine me neuer so little space?

26 I haue experience how carnal and fleshlie, and how vaine al things are that mortal men do thinke of themselues. Thou therefore, ô God! be vnto me a true and sound wisedome, wherein I maie onlie and wholie rest.

27 For howsoeuer al thinges are tossed vp and downe: whosoeuer depart from thee, shall perish: and whosoeuer do forsake thee, that is to saie, whosoeuer do trust in anie other but in thee, are destroied by thee.

28 Therefore I do thus determine with my selfe, neither wil I suffer my selfe at anie time to bee drawne from this iudgement, that then shall all things go wel with me, when I shal not depart one

foote

foote from God, which waie soeuer he leadeth me: ô Lord God, al my hope is set vpon thee alone, and I wil bestowe al my life in praising thy great workes.

PSALME. LXXIIII.

The Argument.

Where this Psalme doth manifestlie speake of the subuersion of the temple, either that same Asaph is to be supposed to haue spoken of it before by the spirit of prophesie, and to haue indited this praier for the captiues that should be so long after carried into Chaldea, or else this Psalme must be referred to some other of his posteritie. And it conteineth most ferment praiers against the spoilers of the Church, whereof we haue too manie at this daie, which do not onlie as foraine enimies most cruellie fight against it, but also within the bowels and bosome thereof, do vexe and torment it. But the Prophet doth set before God, first of al that euerlasting couenant, which is in deede the staie and foundation of al our praiers: then doth he touche the cruelte of the enimies, and their wicked words, and the greatnes of the present calamities, and chiefelie the ceassing of the prophesie. He doth also rehearse the benefites bestowed vpon the people of old, and beseecheth him to continue his accustomed goodnes, bringing in manifold examples of his power, to proue that he can do what he wil. Finallie, which is the greatest argument of al, he doth testifie, that the matter doth not stand so much for the deliuerance of the people, as for the glorie and maiestie of God to be maintened against the wicked enimies: al the which things how they do agree to our times, it is most euident euerie daie.

The Paraphrasis.

1 SHal we suppose, ô God, that thou hast vtterlie cast vs off? and that thy wrath is kindled against thine owne flocke, without anie hope

hope of reconciliation?

2 Naie rather, remember that multitude, which thou haſt redeemed and purchaſed to thy ſelfe ſo manie yeares ago: and be mindful of that heritage, which thou haſt meaſured out vnto thy ſelf, namelie, of this mount Sion, in the which thou haſt built an houſe for thy ſelfe.

3 Come forth ſpeedilie, and caſt theſe men downe headlong, that they neuer riſe vp againe, euen as theſe thine enimies haue left nothing ſafe in thy ſanctuarie.

4 For they openlie profeſſing themſelues to be thine enimies, roaring againſt this thine owne houſe, hauing brought in their banners, euen their prophane enſignes.

5 And loe, a man may behold them like the wood fellers in the woods, ſo hewing with their axes, and cutting downe that thine excellent building, built and ſet vp with ſo great cunning.

6 And they were ſo farre off from ſpareing the vawtes, and moſt fine carued workes, that they brake them downe moſt violentlie with axes and with maules.

7 And what more? they haue alſo burnt vp with fire, that thy ſecret ſanctuarie moſt ful of maieſtie, and moſt holie, leaſt anie part of thy houſe ſhould remaine vndeſtroied.

8 Finallie, they not being thus contented with the deſtruction of thy temple, when they had thus determined to ſpoile al things at once, that there ſhould be no monument of vs at al remaining, they burnt vp al the other buildings, that we anie where had built for the hearing of thy precepts, and to ſet forth thy praiſes.

9 At the leaſt, ô Lord, we ſhould now ſee, ſome of thoſe our old and accuſtomed ſignes: and wee ſhould haue ſome one prophet, who might comfort vs, and might ſignifie vnto vs what end would

be

be to these calamities.
10 But how long ô God, shal these enimies raile against thee? shal this enimie neuer cease to reproch thy holie name?
11 And wilt thou for euer hold in thy right hand, whereby onlie we can be deliuered? wilt thou turne it awaie from vs? and neuer drawe it out of thy bosome?
12 But thou art he, who hast taken in hand to gouerne me so manie yeares ago, and hast saued me so oft, al they beholding and fighting against me.
13 Thou, by thy power, hast made the sea passable for our sake, and hast broken the heads of the mightie men of Aegypt, being like dragons within the waters.
14 Thou hast broken the head of that huge and cruel whale, and thou hast giuen their carcases to be deuoured by the beastes of that wildernes.
15 Thou, euen contrarie to the course of nature, breaking the huge rocke, didst bring forth a riuer out of the veines of the flint stones: and contrariwise, thou diddest drie vp suddenlie the deepe chanel of that most raging riuer.
16 Thou art the Authour and Ruler both of daie and night, which hast set in order the certaine and vnchangeable motions of the light, and of the Sunne.
17 Thou hast diuided the whole compas of the earth into their borders, thou hast appointed the course of summer and winter.
18 And how much more easilie canst thou restore thy people, if thou please, in what desperate case soeuer they be? onlie therefore be mindful of that thy couenant: yea, though thou couldst forget thy people, yet doubtles thou canst not forget thine owne selfe. And what reproches hath not this enimie cast foorth against thee, ô Lord? and what railings haue not this mad people vsed against

againſt thee?

19 Ah! do not forſake nor giue vp this thy moſt deare turtle doue, counted to be forſaken, mourning vnto thee, vnto theſe moſt cruel beaſtes: neither commit the congregation of thy miſerable people, to perpetual obliuion.

20 Remember rather thy couenant, ô Lord: for the whole land is now nothing elſe, but a den of theeues and robbers.

21 Let not the praiers, we beſeech thee, of thine, being ſo ſore beaten, and vexed with ſo manie reproches, be vaine and fruſtrate: but rather giue occaſion to them that are oppreſſed and deſtitute of al ſuccour, to praiſe thee.

22 Ariſe ô Lord, and pleade thine owne cauſe, and do not forget the reproches of theſe outragious men, which they dailie caſt out againſt thee.

23 Forget not, I ſaie, the outcries of thine aduerſaries, but declare in deede, that the brute of their tumults is come vp vnto thee.

PSALME. LXXV.

The Argument.

Whether this Pſalme were written by Aſaph, in the name of Dauid, or it were written by Dauid himſelfe, and after deliuered to Aſaph the ſinger and chanter, it doth wholie agree vnto thoſe times, when Dauid reigned in the citie of Hebron, when he was readie to receiue the kingdome of the whole nation by the common conſent of al the tribes: and it conteineth three principal points, to wit, that God is the Author and gouernour of al iuſt policie: againe, that theſe be the two principal duties of the magiſtrates, euen to be a terrour to thoſe that be euil, and to cheriſh them that be good: finallie, that this is the chiefe and final end of al, namelie, that gloria be giuen vnto God.

THE

THE PARAPHRASIS.

1 WE praise thee, we praise thee ô God, and that most worthilie, whose power we do feele present, and shal find hereafter, and so shal we againe set foorth thy wonderful benefites.

2 And I wil surelie care for nothing so much, when I shal haue the people by thy goodnes committed vnto me, as to institute an holie and righteous gouernement.

3 For as the case now standeth, al the bonds of lawes being broken, the whole kingdome is disordered: but I wil againe establish the pillers thereof, which are remoued foorth of their places.

4 I wil bridle the proud and dissolute persons, I wil terrifie the wicked, that they shal not lift their hornes so high with these words:

5 O ye mad men, do not henceforth exalt your selues, neither answere you so stoutlie and proudlie as ye are wont.

6 For (as ye may wel perceiue) which waie soeuer a man doth turne him, it is not in his power to mount to higher dignitie:

7 But it belongeth to God alone, the most iust gouernour of al things: and it is in his power and authoritie to cast off whom he wil, and to exalte whom he pleaseth.

8 Wherefore thou doest not resist me, but God himselfe. And the Lord doth carrie in his hand a cup ful of troubled wine, and ful of dregs, the which he wil giue to al the wicked, to sucke vp, and to drinke to the verie dregs.

9 Thus then, I diligentlie praising the God of Iacob, and singing vnto him continuallie, wil cut off the hornes of the wicked: but I wil increase the iust with honours.

PSALME

PSALME. LXXVI.

The Argument.

I do take it to haue the same Argument, and the same occasion to be of the writing of this Psalme, as of the 46. and this is most notable in them both, that he distinguisheth plainlie that knowledge of God, whereby the Gentiles are rather conuinced, than taught and conuerted, from that wisedome which Christ saith, that it can not be perceiued of flesh and bloud, which is onlie peculiar to the Church of God, and whereby onlie the true Catholike Church maie and ought to be knowen and distinguished from the residue of mankinde, and especiallie from the false and fained apostatical Church, which onlie delighteth in ignorance.

The Paraphrasis.

1 THAT true God of Israël is onlie knowen in Iudea who he is, and he doth there onlie declare himselfe in deede, how great, and what maner of one he is.

2 And though he fil both the heauen and the earth, yet doth he not dwel euerie-where, but in Salem, as his tabernacle witnesseth, which is placed in Sion.

3 And experience it selfe doth declare this to be a most manifest testimonie of his presence: seeing it is he, who hath there broken in peeces the bowes and arrowes, the shields, the speares, and al the instruments of warre of the enimies of his people at once,

4 Thus then hath he set foorth his owne glorie, and he hath declared himselfe to be more mightie, than al those spoilers, people, or kings, how proud soeuer.

5 For they, how fierce or famous soeuer they were, are bereaued of their weapons and spoiles: neither were they able to bring forth their wepons

and

and armies, no more than they, which lie sleeping in a most deepe traunce.

6 But both the chariots and the horses, beeing stricken with slumber at the rebuke of God, could not remoove from their place.

7 Therefore thou art verie terrible: and who is able to abide thy sight, so soone as thy wrath is inflamed?

8 For thou hast declared thy selfe plainlie, bringing things to passe by thy divine power, aboue al order of nature, that thou doest reigne in heauen, and causest the very earth to tremble & to quake:

9 When thou didst arise to destroie the wicked, and to preserue thine, who were of euerie side oppressed.

10 Thus, the more that men do rage, so much the more doth it appeare, who and how great thou art: and if anie doe yet remaine, and begin againe to rage, thou wilt euen bind them, as it were, in one bundle, and destroie them at once.

11 Go to then, al ye that are preserued by the maruellous power of the Lord our God, standing round about this your Emperour: paie vnto him the things that you vowed most worthilie, and bring your offerings vnto him that is so terrible, with al diligence.

12 For this is he that cutteth off al the courage and strength of the verie kings, as a gardener doeth twist his vines: and doth declare himselfe terrible to the most mightie princes of the earth, for his Church sake.

PSALME. LXXVII.

The Argument.

It may be perceiued by manie most dolorous examples, and euen by the greeuous agonie of Christ himselfe, how horrible the battel is of the conscience, touched with the sense of Gods wrath, wherevnto yet we said, that

euen

euen the moſt holie men haue bin ſubiect, Pſalme.6. and by this Pſalme, as by certaine other, we vnderſtand the ſame. Therefore it is worthie the marking, yea, and verie neceſſarie to know, by what weapons thoſe valiant champions haue alſo ſhaken off theſe fierie darts of Satan. This Pſalme therefore doth teach vs, in this moſt dangerous temptation, to applie theſe remedies: euen continual praiers, although the verie mind be vnwilling to praie, and though the verie thinking of God do terrifie vs: and a meditation of the former teſtimonies of God's good will towards vs, which is ioined with his vnchangeable purpoſe, how that he neuer putteth away for euer, him whom he hath teſtified to haue choſen, ſeeing that theſe his gifts are without repentance: and that his mercie is infinite: and that he hath the moſt high power in ruling the courſe of all things, and times: finallie, the remembrance of the marueilous works of God, both in trieng and in preſeruing of his Church. And it is very meete for euerie man to haue ſuch examples in good remembrance, and to applie them vnto him ſelfe particularlie in ſuch maner of temptations.

THE PARAPHRASIS.

1 I Haue cried vnto God, I haue cried, I ſaie, and haue lift vp my voice vnto God, whileſt hee heard my crie.

2 The more ſore that I was oppreſſed, the more earneſtlie I ſought the Lord, ſo that I praied in the verie dark of the night, holding vp my hands without ceaſing, although my verie heart refuſed al comfort.

3 For the remembrance of God was ſo far awaie from pacifieng mine vnquiet mind, that contrariwiſe nothing did trouble me ſo much, ſo that I did lie wholie oppreſſed with ſorrowe.

4 Neither could mine eies take anie ſleepe, nor my heauie heart breath: nor finallie my mouth could ſpeake one word.

5 But

5 But at the length I began to cal to memorie thoſe excellent things, which thou haſt done in the former ages, whereby thou haſt declared that infinite mercie towards thine from the beginning.

6 Then came thoſe comfortable ſongs into my memorie, which I heretofore haue ſung of thee: al the which things I reuoluing with my ſelfe in the night, and conſidering continuallie in my mind:

7 Verelie, thinke I, although it ſeeme that thou art vtterly vndone, yet how can it be, that that god whoſe wil is vnchangeable, ſhould now caſt thee away for euer? and that he ſhould be now vnto thee an enimie, neuer to be reconciled, whoſe fatherlie loue thou haſt ſo often tried?

8 Shal I iudge that his mercie can be clean ſpent? or doe his decrees and promiſes at the length vaniſh awaie by continuance of time, as mortal and humane things are wont to doe?

9 Shal I ſaie, that he hath caſt off that nature moſt readie to haue mercie? and in diſpleaſure hath thut vp his compaſſion, which before was ſpread ouer al?

10 Furthermore, I ſaid thus alſo within my ſelfe: Verelie, this thy wound is now of it owne nature deadlie: but the change of things dependeth in thy hand, that is, in the hand of the high God.

11 And here I began againe to conſider, how oft thou haſt ſhewed foorth that thy wonderful power in times paſt, by deliuering thine through extraordinarie meanes.

12 I began, I ſaie, to meditate thoſe thy mightie works, and to ponder them in my mind, by the examples whereof I might lift vp my mind, that did lie proſtrate.

13 For it appeareth no where more euidentlie, that thou art able to doe, than in thy ſanctuarie, where in deede thou declareſt thy ſelfe what one thou art: and can anie other god make himſelfe

equal

equal with thee? although those false gods were such, as other nations imagined them to be.

14 Thy works, ô God, are in deede maruellous: and thou hast abundantlie shewed to al people how mightie thy strength is.

15 For, I praie thee, with what incredible power hast thou deliuered thy people out of Aegypt? I meane, the posteritie of Iacob and Ioseph.

16 Then the verie waters, ô God, sawe thee present: I saie, they sawe thee, and were astonied, and euen the depths of the sea were moued, when they felt thy presence.

17 The cloudes powred out flouds of waters, the heauens thundered horriblie, thy fierie darts went euerie-where abroad.

18 A terrible noise of thunder was heard throughout the circuit of heauen, the world shined with glittering lightenings, the earth shaked and trembled.

19 Finallie, the seas made passage vnto thee, and thou hast opened awaie to thy people, going thorough the middest of the waters, leauing no steps of this passage.

20 Lastlie, thou hast thus lead into these pastures thy people, being brought foorth as a flocke, committing them to faithful pastors, Moses and Aaron. Wherefore then should I despaire? as though thou either wouldst not, or couldst not behold me.

PSALME. LXXVIII.

The Argument.

It maie be collected by this Psalme, what maner of sermons the Prophets made in the Church of Israël, when the histories were declared in their synagogues. And surelie this ancient monument of the holie antiquitie is to be had in great reuerence, as certaine other Psalmes also, and the sermon of Stephen in the Actes of the Apostles, and that sermon of Paule made at Antioch,

Actes

After. 13. And hereby we learne also, with what profite we may reade the holie histories, which are set forth vnto vs in this Psalme after two sorts: to wit, to bring vs into a deepe consideration of the constancie of God, alwaies continued in the performing of his promises: and of the other side, of his wrath against the obstinate and stubborne breakers of his couenant. The Prophet then doth declare this, by this long and diligent rehearsal, both of the chiefe benefites, which God hath bestowed vpon his people, euen from the first adoption and choosing of them, euen vnto Dauid, and also of the punishments which the people caused God, euen as it were vnwillinglie, to execute vpon them. And would to God, that al men could marke in their minds, how necessarie this doctrine is in our times: and how wonderful examples God hath set before vs to both these purposes, by the space of these fortie yeares, euen as great as euer before.

The Paraphrasis.

HEare the master teaching, ô my people, and giue eare vnto him that wil speake nothing vnaduisedlie.

I wil speake foorth most graue matters, and I wil bring forth things to be called into memorie, euen from the ancient times.

The which, though we haue heard by report, yet know we that they are most certaine, and not feined by our elders, which haue deliuered them vnto vs.

And as they had regard of vs, so is it meete that we should haue regard of our posteritie, that the praises of the Lord, and those woonderful actes, whereby he hath testified his power vnto vs, maie be continued vnto al posteritie.

For God hath established a certaine doctrine of his singular goodnes, whereby he testifieth his

wil to the offspring of Iacob, euen to Israël, and hath commanded our fathers, that euerie one should declare it to his children:
6 And they againe to others their children, that by this meanes the knowledge of the true God, and of the worship of God, might be continued from the fathers to the posteritie, by the order of their generation:
7 To this purpose, that euerie one, mindful of so great benefits of God, might be taught to beleeue in God, and to obeie his commandements:
8 And that they should not followe those their elders, a stubborne kind of men, greeuous vnto God himselfe, vnconstant, dissembling, and vnfaithful.
9 The Ephramites for example, being cunning archers in deede: yet when they came to the battel, they turned their backs,
10 Vnmindful of the couenants of God, and disdaining to walke the waie that he appointed,
11 Forgetting his noble and wonderous works.
12 For this is he that wrought so manie wonders before their elders in Aegypt, and in the fieldes of Zoan:
13 Who lead them through the waters, diuided here and there, heaped vp like mounts:
14 Who lead them in the daie time with a cloud going before them, and in the night by a flame glistering in the aire:
15 Who brake the stonie rocks, and gaue them waters most abundantlie to drinke:
16 Drawing forth riuers, euen forth of the flint, that running streames did flowe from thence.
17 Yet did they not cease to offend him for al this: naie, they continued to prouoke that high God.
18 Yea, and they durst trie his power, whether he were able to satisfie their lust.

19 For

19 For thus spake they against God, Is he also so
mightie, that he can intertaine vs with a deintie
feast in the wildernes?

20 For he hath striken the rocke in deed, whence
many waters do flowe, that they are in abun-
dance: but can he also giue vs bread, and can hee
giue vs here delicates?

21 The Lord hearing this, was verie angrie a-
gainst Israel, and that verie worthilie:

22 Because they beleeued not God, neither gaue
themselues wholie to be gouerned by him.

23 For he had commanded the clouds aboue, that
they should feede his people, and hee had opened
the gates of heauen.

24 And the cloudes being commanded, did raine
downe manna, a most pleasant & heauenlie bread.

25 And he did giue to euery one of them, euen his
belly ful of bread, so delicate that no prince, be he
euer so mightie, hath anie better.

26 Wherefore, he commanded by his authoritie,
that the east wind should blowe on the one side,
and the south on the other:

27 And behold, he rained downe euen quailes,
those deintie birdes, with such abundance vpon
them, that they were like in number to the dust, and
sand of the sea.

28 So that al the tents within, and al round about
them were filled with birdes, falling downe from
heauen on euerie side.

29 Thete then they did take & eate with al gree-
dines to their ful, God giuing them most abundant-
ly that which they desired.

30 But behold, whilest they did eate, and whilest
they did yet chawe the meate:

31 The wrath of the Lord burnt against them, and
destroied al the most excellent and choisen men
amongest them.

32 Yet could they not bee amended with these

plagues, nor brought to truſt in him, whoſe infinite power they had ſo oft tried.

33 Wherefore, he diſappointed their hope worthilie, and deſtroied them trembling with continual terror.

34 For they then ſought him, when he threatned them with death, and comming earlie did intreate him.

35 They acknowledged that God was vnto them a moſt ſafe tower, and they called him the high God, and their deliuerer.

36 But al theſe things were onelie vaine flatterings, nor anie other things, than words full of falſhood.

37 For they did not ſpeake with an vpright heart but ſuch as ſhewed themſelues nothing more faithful than before, in perfourming the conditions of the couenant.

38 Yet he pardoned them through his infinite mercie, neither proceeded to deale with them rigorouſlie: and though they continued to prouoke him to anger, yet powred not he al his wrath vpon them.

39 For he remembred, that men are indued with a fleſhlie lumpe that paſſeth and vaniſheth away, and that their preſent life is like to a blaſt that paſſeth by, and neuer returneth againe.

40 Ah! how oft prouoked they him in the deſert? how oft were they troubleſome vnto him in the wildernes?

41 How oft, by returning to their old manners haue they tempted God, diſtruſting his power and mercie, whereof they had ſo oft experience? how oft haue they limitted the bounds to the holie one of Iſrael?

42 For they had forgotten his vnſpeakable power, which he had declared by deliuering them from the moſt cruel bondage of the Aegyptians.

43 Whe

43 When he did so many miracles in Aegypt, and so manie woonders in the fields of Zoan.

44 For he turned their flouds into bloud, so that al Aegypt, which is ful of pooles, had no water to drinke.

45 He brought vpon them swarmes of al kind of flies and wormes, wherewith they were destroied: and frogs, wherewith they were consumed.

46 He gaue al the fruits of their fieldes to the caterpillers, and their fallowe grounds to the grashoppers.

47 He destroied their vines with haile, and their wild figtrees with lightnings.

48 He killed their cattel with haile, and their beasts with thunderbolts.

49 Finallie, he powred foorth all his furie, and that his terrible wrath vpon them, that there was no calamitie, wherewith he did not strike Aegypt, by those his wicked spirits.

50 Conuerting himselfe, now on this side, now on that side, being ful of wrath, and both slaieng men, and consuming their cattel with pestilence.

51 And he did also kil al the first borne of Aegypt, that no head of the family did remaine aliue in the tabernacle of Cham.

52 But hee lead his people like sheepe brought foorth of the folds of Aegypt, euen like a heard through the mideſt of those wildernesses.

53 He carried them, I say, safelie without al feare of danger, couering their enimies with the multitude of waters.

54 Neither ceased he, whileſt that he had brought them into this land consecrate vnto him: yea, and placed them in this mountaine, which he prepared for himselfe by his owne power alone.

55 For it is he, which cast out the people that resisted them, out of these countries, which he diuided afterward to the tribes of Israel by lot, and

placed them in their habitation.

56 But behold againe, they heaping ſinne vpon ſinne, tempted and prouoked to wrath that high God, by breaking his couenant.

57 They turned awaie from him, following the infidelitie of their fathers: they turned themſelues aſide contrarie from the marke, as deceitful bowes vſe to doe.

58 Finallie, they marueilouſlie prouoked him by no light error and crime, but with altars built euerie where in the high mountaines, and which is the farre greateſt wickednes, they placed there their grauen idols.

59 God hearing theſe things, was moſt worthilie diſpleaſed, and wonderfullie loathed Iſrael.

60 And he did willinglie forſake that tabernacle that he had ſet in Shilo, that houſe, I ſaie, which he had choſen vnto himſelfe amongeſt men.

61 What ſhould I ſaie more? he deliuered into the hands of their enimies, to be carried into captiuitie, that Arke, his moſt ſure pledge of his preſence, and of his power, euen that his honour and dignitie.

62 And alſo he caſt awaie his people, and gaue them to their ſwordes.

63 The flame of his wrath conſumed the flowre of their youth, and the virgins being vnmaried did remaine without their mariage ſongs.

64 Their prieſtes did fal, giuen vp to the ſword: and their widowes had no time to mourne their husbands.

65 Notwithſtanding, he being mindful of his couenant, was awaked with a great crie, as it were a mightie man raiſed from a deepe ſleepe after his wine.

66 When his enimies did ſeeme to purſue him like conquerours, he contrariwiſe did wound their hinder parts with a ſore diſeaſe, vnto their ſhame in

al

l ages.

67 Notwithstanding yet, that he might mixe some
ueritie with his mercie, he did not returne to the
abernacle of Ioseph, which he had forsaken, nei-
her did he preferre the tribe of Ephraim, as he had
one before.

68 But he did choose the tribe of Iuda, and did im-
race the mount Sion with a certain peculiar loue.

69 For he determined not to haue his abode here
r a while, as in former time: but he built vnto him
sanctuarie, as a most strong tower, as stable as the
odie of the earth.

70 Finallie, it pleased him to cal Dauid from the
heepefold, whose seruice he would vse,

71 And so to appoint him to feede the posteritie
f Iacob, euen his most deere Israel, who followed
e ewes with yong, and led them to their pastures,
hich was not yet the chiefe shepeheard of his fa-
ers flocke: so that he could neuer reioice that he
as brought to his dignitie by his owne endeuour
power: and that you should honour him, as a
an set ouer you by God.

72 In the which gouernment of your pastor, there
ither wanted integritie and vprightnes in taking
counsel, neither wisedome in perfourming of his
terprise.

TSALME. LXXIX.

The Argument.

ere is the same argument and vse of this Psalme, as of the 74 the which none of the godlie can reade without great comfort, neither anie of the enimies of the Church without horrible terrour.

The Paraphrasis.

O God, the prophane nations, euen the eni-
mies of thy name, haue inuaded thine inhe-
ritance, they haue polluted thy holie tem-

ple, they haue ouerthrowne Ierusalem, and made it an heape of stones.

2 They haue cast the dead bodies of thy seruants that are slaine, and whom thou hast imbraced with singular fauor, to be deuoured of wild beasts.

3 They haue powred out their bloud like water on euerie side, and there was none found which would commit them to the burial.

4 Moreouer, it was so farre off that we could find any where those that would comfort vs in so great miseries, that we were exposed euen to the reproches, mockings, and slanders of the people round about vs.

5 O Lord, wilt thou be thus angrie with vs for euer? and how long shal the fire of thy wrath rage?

6 Power foorth rather thy wrath vpon a people that knowe thee not, and vpon the kingdomes which worship not thy name.

7 For these are they which haue deuoured thine Israelites, and haue spoiled the possession that thou hast giuen them.

8 And we verelie, I grant, haue heaped sinne vpon sinne of old, but cal not these to account, we beseech thee; rather hasten those thy great mercies, before we vtterlie perish, for we are almost wholie consumed.

9 Helpe vs, ô God, our deliuerer, neither consider what we deserue, but what thy glory requireth: deliuer vs, and forgiue vs our sinnes, for the honour of thine owne name.

10 For, why shouldest thou suffer these prophane people anie longer to aske vs in derision, Where is that your God? Naie rather bring to passe, that in our sight al these Gentiles may know in deed how seuere punishment thou vsest to execute, for the shedding of thy seruants bloud.

11 Here the captiues laden with bonds, mourning before thee, which remaine of so many slaughters,

whome

home also they haue appointed to death, and
eepe them by that thy mightie power.

And repaie seuen fold vpon their heads which
e our cruel neighbors, who cease not to reproch
ee ô Lord.

But we are thy people, and the sheepe, whom
ou pleasest to feede: we wil celebrate thee for e-
r, and set forth thy praise to the worlds that shal
me after.

PSALME. LXXX.

The Argument.

udge that this Psalme (wherein the beginnings, the in-
creasings, and also the calamities of the Church of Israel
are most elegantlie described, vnder the similitude of a
vine) may verie aptlie be referred to those times, which
either went a litle before, or followed soone after the a-
nointing of Dauid, the which Psalme, Esaias Cap. 5.
doth applie vnto other times: and Christ, after him, to
the verie destruction of the citie, and cutting off the
houshes. Matth. 21, 33. Marke. 12, 1, and Luke 20. 9.
and there is the same vse of this Psalme, as of the former.

The Paraphrasis.

THou shepheard of Israel, and leader of the
flocke of Ioseph, hearken: thou that sittest
vpon the Cherubins, shew foorth who and
w great thou art.

Be present vnto Ephraim, Beniamin, and Ma-
seh, and declare thy power in preseruing vs.

Restore vs, and command the brightnes of thy
ntenance to shine vpon vs, and foorthwith we
be saued.

O Lord the God, mightie in battel, how long
thou forsake vs that praie, breathing foorth
r at thy nostrels?

Thou hast fed vs with teares, as with bread:
giuen vs teares to drinke with great measure.

6 Thou hast brought to passe, that the people that are our neighbours, do now contend amongst themselues, for the partition, and diuiding of our ground, and that we are become a mocking stocke to our enimies.
7 Restore vs, ô God mightie in battel, command the brightnes of thy countenance to shine vnto vs, and forth with we shal be safe.
8 For this is the vine, which being translated euen from Aegipt, thou hast planted, hauing cast forth the inhabitants of these regions.
9 Thou thy selfe hast dressed it, and hast caused it to take roote, that it springing vp suddenlie, should couer the earth.
10 It hath shadowed the verie mountaines, the boughes thereof haue growne vp like the high Cedars.
11 And this waie truelie it spread foorth branches vnto the sea, and that waie vnto the riuer.
12 Ah! why hast thou taken awaie the hedges why hast thou made it open to euerie one that iourneith?
13 The boares breaking foorth of the forestes, doe laie it wast, the wild beastes do eate it vp.
14 Looke vpon vs, I beseech thee, ô GOD of hosts, turne thine eies out from heauen, regard vs and behold this thy vine.
15 Behold, I saie, the vineyard that is planted by thine owne hand, and the branches that are carefullie dressed by thy selfe for thine owne vse.
16 It is burnt vp, it is destroied, al thinges haue perished at thy rebuke.
17 But thou, ô God, defend with thy hand that man, whose endeuour thou hast determined to vse to restore it, that man, I saie, whome for thy purpose thou hast indued with power and constancie.
18 And we, hauing our life restored by thee, will neuer decline from thee, but wil cal vpō thy name.
19 O

19 O Lord God of hosts, restore vs: shew vs thy face, and we shal straightwaie be saued.

PSALME. LXXXI.

The Argument.

I do embrace their opinion, which saie, that this Psalme, as the 8. and the 84. were applied vnto the feast of the vintage, that was of the tabernacles, the which is signified by the Hebrue title Gittith. And me thinkes, that in the third verse of this Psalme, three feastes of the seuenth moneth are distinctlie and plainely noted. It contemneth a solemne thanksgiuing, for the which this feast was instituted. Notwithstanding, there is a most graue admonition, and verie conuenient for the time of this feast, to wit, that if the yeare be fruitful, the Israelites should vnderstand, that al that is to be giuen to Gods mercie, if it be not so, that they should not accuse God, but their owne selues.

The Paraphrasis.

GO to, stir vp your ioie with songs, but voide of al wantonnesse: so that your ioie maie tende to the glorie of God your onelie strength, and celebrate your God, I saie, with trumpets:

And ioine vnto your songes the timbrel, the harpe and the viol.

Proclaime the feast of the new moone with trumpets, that daie which is institute for the couering and purging of our sinnes: finallie, declare openlie our feastful daies.

For the God of Iacob hath commanded this vnto Israel, and hath appointed this rite and solemnitie to his honour.

He hath inioined, I saie, this signe of subiection to the posteritie of Ioseph, when he did rise vp against the Aegyptians for their sake, at the which time he also he called vpon vs with such a terrible,

voice, as was neuer heard before.

6 I haue ſhaken off the yoke laid on thy ſhoulders, and I haue remoued thy handes from making the brickes.

7 Thou haſt called vpon me in thy miſerie, when thou waſt oppreſſed: and againe, I heard thee, thundering a far off out of the darkenes of the cloudes, howbeit afterwards at the water of Meribah, I had experience what thy diſpoſition is.

8 Then againe I did ſpeake vnto thee in this ſort, Heare my people, for I wil now cal vpon thee ô Iſrael, if thou wilt heare me.

9 There ſhal be no ſtrange God with thee, neither ſhalt thou bowe downe before anie ſtrange god.

10 For I am the Lord thy God, which brought thee out of Aegypt: go to, prepare thy ſelfe to receiue my benefits, and open thy mouth moſt wide, that I may fil it.

11 Howbeit, though I did ſpeake thus moſt mercifullie, and promiſed al things moſt bountifullie, my people did not obey, Iſrael did deſpiſe my words.

12 Wherefore, I gaue them vp to bee gouerned by the wickednes of their owne heartes, vtterlie forſaken of me, whereof this thing folowed, that they did liue according to their luſtes.

13 O that my people had rather obeied me! and Iſrael had continued in the waie appointed by me!

14 His enimies & oppreſſours, turning my hand againſt them, would I ſuddenlie haue deſtroied.

15 I would haue ſubdued vnto him his enimies and mine: neither ſhould his tranquilitie haue bin interrupted with anie maner of aduerſitie.

16 I would haue fed him with moſt fine wheate, and rather then they ſhoulde haue wanted anie thing, I woulde haue giuen him honie moſt abundantlie out of the hard rockes.

PSALME

PSALME. LXXXII.

The Argument.

The liuelie image of the diuine Maiestie amongst men, is expressed in the magistrates, vnto whome therefore God doth attribute that name, not of his owne proper essence and substance, but the name that signifieth the power which he hath ouer al things. Howbeit, in this thing as in others, there be manie faultes committed, both by them that haue the power of gouernement giuen vnto them, and also by them that are their subiectes. And this Psalme doth treate of the faults of the magistrates themselues, which are most great and dangerous. For it can hardlie be, but that where the magistrates do not their office, the people also, in that neither the wicked are bridled, nor the godlie confirmed and comforted, ful to vtter ruine. Wherefore, the Prophet in the beginning of the Psalme, doth first open, and then shut vp the fountaine, whence al the most greeuous euils committed by the magistrates, do spring forth, bringing in the person of God himselfe to speake: to wit, that they onlie beholding them, whom they count as subiectes, they forget him, who standeth euer their heads who hath placed them, not in his owne place and throne, but ouer certaine men onlie, and that vpon this condition, that they should not haue an infinite and absolute power to doe what they lust: but that their authoritie should be limited by certaine lawes, & bound to a certaine time. Neither doth he vse them so as his deputies or vicepresidents that he onelie should be present, but also that he should rule and direct their iudgements: and when they haue finished their time and course, whether it be by death, or by any other meanes, that he will cal them to an accounts of al their words and deedes, euen as he doth al other mortal men. Afterward, he condemneth another thing, wherein they fault and faile most commonlie, to wit, the parcialitie and fauouring one person more than another. Finallie, because the Prophets had oft preached

the

thus to men that would not heare them, the prophet praieth, that that righteous King would come to put an end to this disorder, the which thing also we did see came to passe, when the political gouernement of the Iewes ceassed, and was abolished. Now in our times, and especialle after the preaching of the Gospell is restored, whereas we see these euils to growe about measure, so that in manie places there is no regard at al, either of Gods law, or the law of man, what must we now rather desire, than that that last daie should speedilie come, wherein the Lord may restore al things, as it is promised vnto vs by the mouth of Peter, Acte. 3, 21.

The Paraphrasis.

1 YOV sit indeede, I confesse, in a higher place aboue other men that are your subiects, but I, the most high God, am present in that your assemblie, who haue not debarred my selfe of mine authoritie ouer you, neither am I presente as an idle beholder, but as your Iudge also.

2 I praie you then, how long shall I suffer you thus to abuse this authoritie giuen vnto you by me, vnder certaine lawes and conditions? and to exercise iudgementes, not by right and equitie, but as you fauour the wicked partie?

3 But I haue placed you in this seate, vpon this condition, and giuen it vnto you in plaine commandement, that you should relieue them that are spoiled by violence, that you should defend the fatherles, and mainteine the poore against the iniuries of the rich:

4 That you should deliuer, I saie, the miserable and the poore, from the hands of the wicked.

5 But what hath it auailed to haue spoken these thinges vnto you? I do see that you care for nothing lesse, than to knowe what is your dutie, and therefore are more vnwilling to doe your dutie. Wherefore, al things are out of order, and none otherwise

herwise confounded together, than if al men were
in most extreame darknes, so that the verie foun-
tions of the earth are moued foorth of their pla-
es, For what can remaine safe amongst men, when
he difference of right and wrong is taken awaie?

Heare therefore ye kings and magistrates, who
re so negligent, what sentence is giuen vnto you.
ou are honoured in deede with that name, wher-
y mine authoritie ouer al men is declared: and I
aue embraced you with special fauour, as a father
s children.

Howbeit, I haue not exempted you from my
ower and authoritie. Therefore you are kings, I
ie-but mortal, euen as other men: you shal die,
ye princes, and you shal stand at my iudgement
ate, as euerie most vile and poore man, to giue
count of al things.

O God arise! and seeing thou art the onlie
ord, by ful right and authoritie of all men,
ou thy selfe gouerne the empires and the king-
oms.

PSALME. LXXXIII.

The Argument.

*This Psalme seemeth then to be made, when David had be-
gunne to reigne, and had great warres against manie
nations, whereof mention is made, 2. Sam. 8. 1. Chron.
18. And it declareth, that there shal neuer want nei-
ther forreine nor domestical enimies vnto the Church,
and by what weapons they are chiefliest ouercome: the
which doctrine how necessarie it is to our times especi-
allie, would God that al, to whom it belongeth, would
consider.*

The Paraphrasis.

GO to now, come foorth ô God, neither
keepe silence stil ô God.

2 For those that are rather thine enimies,
than

than ours, conspiring together, were neuer more outragious: neither did they euer rage with more furie.

3 They did neuer take more craftie counsels, and that against thy people, I saie, euen them whom thou hast receiued to protection, flieng vnder thine onlie shadowe of defence.

4 Neither do they deuise anie light assault against vs, but exciting and stirring vp one another: Come, saie they, and let vs destroie these men al at once, that we maie abolish the name, and al memorie of the people of Israël.

5 Thus then with one accord haue they made a solempne league against thee.

6 The Edomites, I saie, comming foorth of their tabernacles, the Ismaëlites, Moabites, Agarens,

7 Gebalites, Ammonites, Amalekites, Palestines, and Tyrians.

8 And also the Assyrians confederate with the sonnes of Lot.

9 But thou, ô God, so deale with these as thou diddest with the Midianites of old, and with Sisara and Iabin, at the brooke of Kison,

10 Whom thou diddest destroie at the citie of Endor, and madest their lands to be dunghils.

11 Do so to their princes, as thou didst in old time to Oreb and Zeeb, and also to Zeba and Salmuna, the ringleaders of thine enimies,

12 Who, euen as these men, had the same purpose, euen to driue thee awaie, and to occupie thy place.

13 Whurle them awaie therefore like a ball, and tosse them like stubble before the winde.

14 And like as the fire burning vp some great wood, and the flame consuming the tops of the mountaines.

15 So fal thou vpon them with a great storme, and pursue them, and terrifie them with thy whirle-

whirlewinde.

16 Ouerwhelme them with infamie and ſhame, that they maie be compelled againſt their willes to aske, Who is this ſo mightie a Lord?

17 Cauſe them to be aſhamed, and to tremble, ſeeing their purpoſes more and more diſappointed, and let them periſh miſerablie in the end:

18 That al men may vnderſtand, that thou art both in name and in deede the onlie Lord, which ruleſt from heauen far and abroade throughout al the earth.

PSALME. LXXXIIII.

The Argument.

There is the ſame argument, and the ſame vſe of this notable Pſalme, and of the 42. For the Prophet doth bewaile and lament his miſerable condition, that for the rage of his enimies, he could not go with others into the houſe of the Lord, and there enioie the commodities of the outward holie miniſterie. The which thing he doth teſtifie to be more deare vnto him, than al other moſt excellent commodities: ſo far was he from following their example, who being conuerſant in the verie boſome of the Church, do deſpiſe the holie aſſemblies, and the vſe of the ſacraments, or elſe do willinglie go into ſuch places, where they can not come together to the true worſhip of God. And in my iudgement, this Pſalme was written by Dauid himſelfe, and after was deliuered to the Korites, to be ſung chiefelie in the ſolemne feaſt of the tabernacles, that the zeale and deſire of the people aſſembling together, might be ſtirred vp, by this notable example oftentimes repeated: either that it was written of the Korites themſelues, of whom, as it is verie probable, ſome did ioine themſelues vnto Dauid, after the Prieſtes were ſlaine by Saul, and were partakers of his calamities, as was Nathan and Aſaph, and others.

THE

THE PARAPHRASIS.

1 O Lord mightie in battell, how amiable are thy tabernacles!

2 Wherefore, for the desire of the visiting of thy courtes ô Lord (which is vtterlie denied me,) I am wholie consumed, coueting most earnestlie both in bodie and mind, to come vnto thee ô God, the authour of life.

3 Oh alas! is my condition worse than that of the sparowes and swalowes? to whom it is permitted to finde some place, where they maie make their nests: ô thine altars, Lord of hostes, my King and my God.

4 O blessed are they that are permitted to dwel with thee! and to set foorth thy praises continuallie!

5 O blessed is that man, to whom thou gineſt grace to vse those thy sacraments appointed to strengthen their faith! and who, as he commeth in bodie vnto thy sanctuarie, carrieth thy lawes grauen in his heart!

6 Wherefore, me thinkes I see the great multitudes of them that come vnto thee, to go thorough the drie moores and wild fig-trees, afraid of no difficulties by the waie: who rather than they should leaue off the iourneie that they haue vndertaken, do partlie dig pits with great diligence, to receiue the running waters: partlie do make cesternes with great labour, to holde the raine-water.

7 Neither do they cease, but continue and increase in constancie, whilest that one band and multitude meeting now and then with another, they do come vnto thee, ô high God, into thy presence, euen vnto Sion.

8 O Lord of hostes, heare my praiers: giue eare vnto me poore miser, ô God of Iacob.

9 O

9 O God our defender behold me, and regard the king whom thou haſt annointed.

10 For, how far better is it to paſſe one daie in thy houſe, than a thouſand in anie place elſewhere? therefore I with rather my God, to be the porter in thy houſe, than to haue anie manner of condition amongſt the prophane men polluted with ſinne.

11 For in other places there are continual and horrible darkenes, but light is onlie with thee, which art the verie true Sunne it ſelfe ô Lord, and nothing is ſafe anie where elſe: but in thee ô God, the defender of thine, there is moſt certaine ſafetie: and the abundance of thy bleſſings, which is appointed to them that truelie and ſincerelie worſhip thee, is infinite.

12 O bleſſed is he, Lord of hoaſts, which ſetteth all his confidence onlie in thee!

PSALME. LXXXV.

The Argument.

This Pſalme, hauing the Korites for the authours thereof, manie do refer to the time which followed their returne from the captiuitie of Babylon, when yet the building of the Temple and the citie was letted by the Gentiles that dwelt about them. But I leaue it to be conſidered, whether it ought rather to be applied to the beginning of the kindome of Dauid, ſo that by the name of captiuitie, not the carieng awaie of them from their habitation, is to be vnderſtood: but the miſerable ſeruitude of the people vnder the Paleſtines, which had ouercome them after the death of Saule. How ſoeuer it is, we vnderſtand by this Pſalme, that the Church is ſo preſſed and vexed (euen when God ſeemeth moſt iuſtlie to be angrie) that yet it is not oppreſſed. Furthermore, this Pſalme doth teach vs, with what weapons chieflie the enimies, being conquerours, are repulſed, euen by repentance, and by prairs proceeding of faith, whereof we

haue

haue here a moſt excellent example. Finallie, there is added a very cleare propheſie of the ſending of Meſſiah, in whom as Paul ſaith, al the bleſſings are ratified, that we may learne, which are the proper and peculiar beneſites of the Church, and of the ſpiritual kingdome of Christ, and to whom we muſt attribute the beneſite of publike peace and tranquillitie, when God doth grant it vnto vs.

THE PARAPHRASIS.

1 O Lord, thou haſt manie times ſhewed thy ſelfe mercifull to the inhabitants of thy land: & thou haſt reſtored the poſteritie of Iacob, from moſt miſerable bondage, vnto liberty.

2 Thou haſt taken awaie the iniquitie of thy people, thou haſt couered al their ſinnes.

3 Thou haſt put awaie al thy wrath, thou haſt ſuppreſſed thy wrath, I ſaie, that it ſhould not vtterlie flame foorth.

4 Continue now therefore, ô God our deliuerer, to change our miſerable condition, and command thy wrath wholie to depart.

5 I praie thee, wilt thou be angrie for euer? and wilt thou continue thy wrath vnto al ages?

6 Wilt thou not rather reſtore vs to life againe? and giue vs occaſion againe to praiſe thee with great gladnes?

7 Ah Lord! graunt that thy mercie may appeare vnto vs, and that we being deliuered, may haue experience of thy great benignitie.

8 But why ſhould I vſe manie words vnto God? ſurelie it is better diligentlie to heare what God our Lord anſwereth vnto me. For I nothing doubt, but he wil anſwere moſt gentlie, and promiſe al proſperitie to that his people, towards whom it hath alwaie pleaſed him to vſe ſo great liberalitie, that they being admoniſhed maie be wiſe hereafter.

9 For

For although al things seeme desperate, deliverance is not far off from them that worship him, and that time is neere, when our land, now lieng in miserie, shal recouer her former beautie.

For the mercie of God shal shine vnto vs, to whom also his truth shal ioine in societie. Furthermore, iustice and peace, another noble match, meeting together with mutual imbracings, shal receiue one another.

Then the minds of men being changed againe from infidelitie vnto faithfulnes, truth comming downe from heauen shal appeare in earth, which the spirit of righteousnes shal make fruitful from aboue.

So wil it come to passe, that the Lord wil powre out al kind of good things vpon vs: and the earth shal bring foorth her fruits abundantlie.

Finallie, al things shal be done in most due manner and order, and euerie man shal frame his manners after the rule appointed of God.

PSALME. LXXXVI.

The Argument.

This Psalme of Dauid doth also containe a verie notable example of most feruent praiers, with most pretious sentences adioined, partlie of the wil of God declared vnto vs, and oftentimes experienced towardes vs, partlie drawne from his infinite power, whereby we may be comforted, euen in the greatest miseries and most desperate. Now, the praier of Dauid is of two sortes: one, that he may be preserued in his life against his most cruel and most mightie enimies, vnto this end, that the name of God may be spread to the vttermost coasts of the earth, namelie, by the comming of Messiah, which should be borne of him, the which promise should come to naught, vnlesse God did bridle the rage and madnes of the enimies: another cause and the chiefe, is euen as the foundation of the former, that God should not

suffer

suffer him (being broken with the greatnes of the dangers) to fal awaie, as it happeneth sometimes euen to them that are most strong, vnlesse that God, by the power of his spirit, do strengthen our wauering faith.

THE PARAPHRASIS.

1 GIue eare vnto me, ô Lord, and heare mee, that am oppressed and poore.

2 Preserue the life of him that is promoted by the benefite: preserue, ô my God, I saie, thy seruant that flieth vnto thee.

3 Haue mercie vpon me, ô Lord, crieng dailie vnto thee.

4 Refresh the soule of thy seruant, for vnto thee alone, ô Lord, my soule doth lift it selfe.

5 For thou, ô Lord, art verelie good and merciful, and vsest great clemencie and kindnes towardes them that cal vpon thee.

6 Giue eare vnto my praiers, ô Lord, and receiue the works of him that praieth vnto thee.

7 Neither doe I crie without cause vnto thee, but being in most extreame miserie: therefore thou wilt heare me.

8 For verelie, amongst al those feined gods, vnto whom the mad men do attribute so much, who is to be compared vnto thee, ô Lord? and who is able to doe like vnto thee?

9 Wherefore, al nations in the end shal cast awaie their false gods, and shal knowledge thee their creator: and reuerencing thee, shal giue thee al praise.

10 For thou verelie art great, thou onlie art God the authour and worker of maruellous works.

11 Teach me, ô Lord, the waie that thou hast appointed, that I may shew my selfe faithful and trulie obedient vnto thee, and cleauing wholie vnto thee, may set my mind to serue thee.

12 O Lord my God, I wil praise thee with my whole heart, and magnifie thy name for euer.

13 Seeing

Seeing I haue the experience of thine infinite
oodnes in my ſelfe, and am deliuered from the
weſt pit of the graue by thee.

Thou ſeeſt doubtles how cruel and proud men
o ariſe vp againſt me: and how ſuch as regard no-
hing leſſe than thee, doe labour with al power to
take my life from me.

But thou, ô Lord God, vpon whom onlie I do
pend wholie, art verelie merciful and pitiful, and
t not haſtie vnto anger: moſt merciful, I ſaie, and
oſt ful of truth.

Take care of me therefore, for thine infinite
rcie, and helpe thy bond-ſeruant.

Grant finallie, that I may manifeſtlie knowe
t thou loueſt me, that mine enimies maie be
amed of themſelues, when they ſee that thou
eſt helpe and comfort me.

PSALME. LXXXVII.

The Argument.

anie do applie this Pſalme to the time of the ſecond tem-
ple, but I had rather to attribute it to that time of the
kingdome of Dauid, when he ſet vp a tabernacle for the
Arke of the Lord, in that part of the citie that bare his
name, euen the mount Sion, whileſt that the temple was
buildid. Howſoeuer it is, (beſides the propheſie of ſprea-
ding the Church of God throughout the whole world)
this Pſalme doth teach vs with a maruellous and diuine
grauitie, vnder the figure of that earthlie, either temple
or tabernacle, either firſt or ſecond, that the worke of the
building of the ſpiritual Temple of God, which is made
liuelie ſtones, euen the Church, is al togither diuine: and
that the foundation thereof, is onelie the good pleaſure
of God: and that the Church is not bound to one place
alone, and that nothing is more ſtable and durable than
the Church: finallie, that the true and euerlaſting ioie
doth onlie there remaine, as hauing the promiſes both of
this life, and of the life to come.

THE

THE PARAPHRASIS.

1 THe Lord minding to build vnto himselfe a firme and stable habitation, hath chosen these hils, & consecrated them to himselfe.

2 And he hath preferred the gates of Sion aboue al the habitations of Iacob, because it so pleased him.

3 Wherefore excellent things are decreed of thee, ô citie of God.

4 For behold, saith the Lord, I wil account both Aegypt and Babylon amongst my people, so that they shal be no more enimies vnto thee, and the verie Philistins, the Tyrians and Arabians shal be numbred amongst thy citizens.

5 Finallie, men of al nations shal not be as aliens and strangers, but they shal be the natiue citizens of Sion, the which God wil establish from aboue.

6 For God accounting the people, wil write them al in his booke,

7 There shal al sound with fingers and shawmes there (saith the Lord) al the fountaines of my benefits shal flowe foorth.

PSALME. LXXXVIII.

The Argument.

The Hebrue title doth testifie, that the writer of this Psalme was Heman, by his countrie surnamed Ezrahite, kinsman and fellow of Asaph, of whom most honourable mention is made, 1. Chron. 6, 33. and 15, 4. where it is said, that he was a Prophet to the king, and a singer, and of singular wisedome, 2 Kings. 4, 31. So that I thinke they are deceiued, who refer this Psalme to the time of Ioakim the last king of Iuda save one, when he was captiue in Babylon. And it containeth such a lamentation, as there is none more lamentable and pitifull in the whole Psalmes: the which the whole Church

the families, and also euerie priuate man may vse, both in publike and priuate miseries. Therefore was this Psalme afore-time named amongst the penitentials, as they cal'ed them, and was sung at the publike confession of the excommunicate persons, the which Psalmes afterward we haue seene to be applied foolish, and without reason, to a dailie and priuate babbling, without respect either of time or person.

The Paraphrasis.

O Lord GOD, of whom I doe wait for my deliuerance, I cal for thy helpe daie and night.

Let my praiers, I beseech thee, come vnto thee, and giue eare vnto my crie.

My soule is ful of miserie, neither is my life far from the graue.

For I am more like to a dead, than to a liuing man, by the iudgement of al that do behold me.

And as though I had no part with the liuing, am now counted amongst the dead, and amongst them that lie in graue, of whose life there is none account, as those whom thy hand hath cut off at once.

And I am cast by thee, as into the lowest, darke, and deepe pit.

Thy wrath lieth vpon me, and thou hast ouerwhelmed me with al thy flouds.

Thou hast put al my familiars from mee, vnto whom I am so loathsome, not without thy knowledge, so that I keepe my selfe within my house, as were in a prison, and dare not go one foot forth.

Mine eies are consumed through sorowe: yet I vpon thee dailie, ô Lord, spreading foorth my hands.

And wil there be time to exercise thy great power when men are dead? wilt thou restore them life againe, that they may giue thee praise?

11 Shal they that lie in graue set foorth thy mercie there? and shal they that are dead, set foorth thy truth againe here?

12 Shal those that lie buried in the darknes of death, know thy wonderful workes? and they, whose memorie death hath blotted out from the liuing, acknowledge thy righteousnes?

13 Wherefore, I cease not to cal vpon thee, ô Lord, and I doe preuent the morning light, in powring foorth my prayers.

14 Why dost thou refuse mine oppressed soule, ô Lord? why doest thou turne awaie thy face from mee?

15 Ah! I am miserable and readie to die, how oft haue I bin striken with terrours sent by thee euen from my very youth? how oft haue I stood amazed?

16 Thy most bitter wrath hath ouerwhelmed me, thy terrours haue shut me in on euerie side.

17 A flood of waters, as it were, ouerflowing al, and compassing me round about, doe close me in.

18 Thou hast remoued al my friends and companions farre from me, that I see nothing any where, but meere darknes.

PSALME. LXXXIX.

The Argument.

Ethan the Esrait, as also Heman, were named by their countrie as I iudge, vnto the which Ethan, this excellent Psalme is intituled. It is the same, whose genealogie is deriued from Merari, 1. Chron. 6, 44. a man of singular wisedome, 1. King. 4, 31. And I do agree with them that thinke that he did liue after Salomon, and that he lamenteth in this Psalme, both the falling awaie of the ten tribes from the house of Dauid, and also that horrible inuasion and spoile of the land of Iuda, and of the house of God, and of the kings house, which was made by Zesak king of Egypt, as it is declared. 2. Chron. 12. It containeth a most greeuous and pitiful lamentatio

the which yet he is not discouraged, but in the very be-
ning, ouercomming by faith, hee doth outragiously lift
himselfe ouer infidelitie: and though he seeme sometimes
languish and faint in the battel, at the length yet like a
querour he triumpheth: hee commeth foorth then as a
liant champion, armed with faith and hope, both twaine
g grounded of most certaine and sure foundations,
of the vnmouable stabilitie of the decrees of God,
t considered generallie, that is, in the adoption of the
e of Abraham, then particularlie, in the promise
firmed with Dauid. And he bringeth foorth two most
aine testimonies thereof, euen the innumerable benefits,
rse 1.) and the verie frame of heauen, (verse 2.) in the
ch, he saith, that God hath ingraued the truth of his
mise, not so much for the stable substance of the hea-
s, and also most certaine course, but much more, as I sup-
, because the Lord making a couenant with Abraham,
uld haue the heauens, which he commanded him to be-
d, to be as a sacrament of his couenant. But in the other
t, that is, in the league made with Dauid of the eternitie
is kingdome, he chiefly laboureth, (verse 4. and 5.) and
worthilie, because that the whole foundation of the
h of the saints resteth vpon this sonne of Dauid. For
be an eternal King, the Church also, which is the king-
e of heauen, must of necessitie be eternall and euerla-
g, and therefore without al danger to perish. The second
ndation of this faith and hope, is the infinite power of
d, whereof he bringeth also a double testimonie, one that
eth foorth in the gouernment of things both aboue and
ath: the other declaring it selfe in the manifold deliue-
es of the Church, (from the 6. verse to the 15.) the
l foundation of these twaine, is the nature of God him-
, who must needes be both mercifull towards his, by the
nant of his gratious and free promise, and a iust ad-
er of their enmies: the which place he doth amplifie
an excellent poetical inuention, borrowed of the
nes of kings, (verse 14. and 15.) these thinges being
owne, as though the battel were finished, he singeth the

triumph, verse 16. and in the three next following. Be
here contrariwise, the enimie rebelleth, who seemed to
haue bene ouercome: and verelie (which is strange) he
vseth the same weapons wherewith chieflie he was o-
uercome. For he granted the couenant made with Da-
uid: yea, euen so, that he bringeth foorth the veris table
of the couenant, and requireth entrie word of them to b
pondered, that he may gather thereby, by present expri-
ence, that that couenant is frustrate, euen because it
was violated and broken by the posteritie of David,
and therefore that their hope is vaine, which resteth vp-
on the stabilitie thereof. And this is the greatest bat-
of faith: namelie, whereas the promises are graunted ge-
nerallie, and the controuersie is brought of the particular
application, the assault of the enemie is contained, vers
20, &c. vnto the 46. verse. Finallie, there followeth
a most feruent praier, in the which, he rising vp, who
seemed to be ouerthrowne, resting still notwithstanding
vpon those three things, whereof we haue spoken, he
concludeth, that it were a great absurditie, and that
is farre from the wil of God reuealed, that he should al-
waie be angrie with his, verse 47. then doth he lament
the miseries of mankind, which perisheth euen of his
owne follie, verse 41, 49. and in the end he conclude
the Psalme with a most godlie triumph, bringing in a
gaine, the league made with David. and declaring on
the one side, the greatnes of the present miserie, and
the other side, putting God in remembrance, that it sta-
deth not so much of the preseruation of the miserable,
of the maintenance of his owne glorie.

THE PARAPHRASIS.

1 ALthough we be afflicted on euery side wi
so great calamities, as we thinke can co
to anie, yet God forbid that I should c
postulate with him: nay rather, I wil celebrate w
continual songs, how manie, and how great
benefits are towards vs: and I wil neuer cease
pra

aiſe his euerlaſting conſtancie, in perfourming
s promiſes.

For although that thing be interrupted ſome-
nes, which he hath begun: yet muſt we determine
t that muſt alwayes remaine vnmooueable,
ich he promiſing of his great mercie, hath ſaid
l continue, taking the heauens themſelues to
neſſe.

But the effect of this couenant doth depend al-
ether of that, which I wil not let to declare by
voice of God himſelfe. Thus then hee ſaith,
hold, I doe ſweare, that I will perfourme this
couenant begun with your fathers, vnto that
e choſen man, euen vnto Dauid this my ſer-
t:

That is to ſaie, that a child ſhall ſpring out of
, whom I wil endue with eternitie, and that his
gdome ſhal be perpetual.

And euen that ſtable frame of the heauens
endureth ſo manie ages doth declare, that
l will bring to paſſe and worke that thing,
h paſſeth the condition of mankind, and the
e of all kingdomes, but eſpeciallie that com-
e of holie ſpirits, which celebrate the truth of
.

For who in thoſe regions that are aboue vs may
ompared with the Lord the maker? and which
hoſe moſt mightie ſpirits ſhal we ſaie to be like
Lord?

For there is none of al theſe that ſtand about
, which doe not feare at the ſight of God, and
not confeſſe, that he is to bee reuerenced a-
e al.

Oh Lord God, the emperour of thoſe heauen-
rmies! who can ſaie, that he is equal to thee in
er? and thy truth is no leſſe ſtable than thy po-
is mightie.

And that thou wilt doe what thou art able for

thine, thou hast testified now of old, when thou ha
bridled the raging sea by thy power, and hast fille
the most deepe surges thereof, that there might b
a passage to thy people.
10 And by the same thy mightie arme thou ha
cast downe Aegypt, euen thine enimies wounde
to death.
11 And how can it be, but thou art able to doe i
vnto whome the heauen and the earth, as to the
onlie Creator, are subiect:
12 And which hast defended, with a certaine sp
cial power, the land which thou hast chosen & g
uen vnto thine. For thou certainlie hast appointe
the north and south borders thereof, and hast s
Tabor at the west, and Hermon at the east.
13 Wherefore, seeing thou hast a power neithe
weake nor idle, surly thou wilt declare thy stregt
and wilt lift vp thy right hand.
14 Finallie, thou wilt declare thy selfe in deed
bee the King, whose throne that most modera
equitie, whereby thou gouernest thine assembl
and that seueritie of iudgement, whereby thou p
nishest thine enimies, and the enimies of thy pe
ple, doe hold vp as it were two pillers, vnto who
also sitting vpon this throne, mercie and truth
seene to stand before him.
15 O blessed is the people, who being stirred
with the sound of thy trumpets, ô Lord, doth
foorth, the light of thy countenance shewing th
the waie!
16 And praising thee dailie, and trusting of t
iustice doth reioice!
17 For thou art both the honour, and also t
strength both of them and vs: and wee lift vp
head, trusting vpon thy most mercifull goodnes
18 For our defender, our king, I saie, vpon wh
we set our eies (who is ordeined ouer vs by thee
Lord, which hast consecrated and seperated th

el forth of al people vnto thee) is ſtabliſhed by
power.

For thou, at what time it pleaſed thee to be-
we this ſo great benefite vpon vs, didſt appeare
o men, whome thou louedſt moſt dearelie, and
t ſpeake vnto them in theſe words: I haue rai-
vp this moſt valiant man, choſen out of the
le people, by whoſe power my people may be
nded.

Dauid, I ſaie, hath it pleaſed me to take onlie
of al the reſt, whoſe endeuour I would vſe in
buſines, and therefore haue I conſecrated him
my holie oile to be the king.

Therefore, my hand ſhall eſtabliſh him: with
arme, I ſaie, wil I ſtrengthen him.

No enimie ſhal ouercome him by ſubtilty, nei-
ſhal anie wicked man oppreſſe him by force.

For I wil deſtroy al that would oppreſſe him
e his face, and I wil ſlaie al his enimies.

My mercie ſhal neuer faile him, my truth ſhall
forſake him, and he truſting to my fauour,
ift vp his head moſt high.

I wil cauſe him to haue one hand vpon the
nd another vpon the floud.

And he ſhal name me his father, his God, and
ſe tower:

and I wil place him againe as my firſt begot-
nne in the whole familie of the kings of the
e world, euen in a throne moſt high aboue o-

wil defend him with euerlaſting mercie, and
uenant made with him ſhall bee ſtable for

wil cauſe that his generation ſhal be eternal,
is throne as ſtable and euerlaſting as heauen
e.

For though his poſteritie ſhall faile from my
neither order themſelues by the rulers of the

lawe prescribed vnto them,
31 But violate the ordinance that I haue appointed, and keepe not to my commandements:
32 I wil then take the rod, & correct their faults, and punish their wickednes.
33 But I wil not suffer them to be without al sense of my mercie, neither will I therefore breake my promise:
34 Nor wil violate my couenant, or wil change anie thing of those things that I haue spoken.
35 For I the holie one haue once sworne by mine owne selfe, if I lie at anie time vnto Dauid.
36 His generation shall stand for euer, and his throne shal be as the sunne before me,
37 And it shal continue euen as the moone in all ages, they both being faithful witnesses of this my promise in the heauens.
38 Thou hast euen promised these things of old, O Lord: how shal I now saie then, that it is come to passe, that thou being angrie, hast refused & cast awaie this thy king?
39 Wherefore, I praie thee, hast thou abrogated thy league made with thy seruants? wherefore hast thou laid open to the reproch of al men his crowne cast vpon the ground?
40 Al his forts being ouerthrowne, and al his fortresses destroied,
41 Thou hast laid him open to be spoiled by all that passe by at their pleasure, and to be derided of al his neighbours about him.
42 Thou hast ministred power and cause of ioie to al his aduersaries.
43 Thou hast made blunt the edge of his sword, thou hast taken awaie al courage from him, that he is not able to stand against the force of his enemie.
44 And thou hast blotted out all his honour, and hast cast downe his throne euen to the ground.
45

In the verie flower of his youth thou haſt cut
hts ſtiength,& haſt couered him with al ſhame.
Oh Lord! wilt thou withdraw thy ſelfe from vs
euer? ſhal thine anger thus like a moſt raging
me breake foorth againſt vs?
Remember how ſhort the ſpace of mans life
although it ſhould be the whole time continu-
And ſhal we thinke that thou haſt made men for
purpoſe, but to take them awaie ſuddenlie?
What neede anie violence I praie you, to de-
ie vs? ſeeing there is no man who doth not pe-
of his own ſelfe, and no man is able to exempt
nſelfe from the graue.
Where are nowe thoſe thine old benefits, O
d, which thou haſt ſworne vnto Dauid, that
y ſhould remaine for euer.
But to what purpoſe doe I make theſe com-
nts? Thou knoweſt moſt certainelie the pur-
of thy counſels? and be it far from me that I
uld doubt of thy fidelitie. Onlie I beſeech thee
ord, conſider with thy ſelfe, how thy ſeruants
rebuked, eſpeciallie how manie reproches, ſo
ie people do vomit into my boſome:
Euen what theſe thine enimies, rather than
, haue reprochfullie laide vnto thy charge, ô
d, and with what ieaſting taunts they aunſwere
e things which are rehearſed by vs, of the king
kingdome that thou haſt eſtabliſhed.
Howbeit, ô Lord, how ſoeuer theſe men dote,
which waie ſoeuer thou leadeſt vs to and fro,
nd and euerlaſting glorie apperteineth vnto
And ſo vndoubtedlie without anie faile will it
e to paſſe.

PSALME XC.

The Argument.

*s doth here preach of the miſeries of mankind, & ſpe-
lie of death, whereof the Philoſophers do teach many*

things, but falsely and foolishlie. For they understoode nothing of the creation of man, nor of his fal, much lesse of the true comforts against al the miseries of this life. Hereof did these wicked voices arise, that it was the best, either not to be borne at al, or to die straightwaie: that Nature is a stepdame, and such like. Hereof came innumerable blasphemous complaints powred foorth in the mourning for the dead. And they which sought a remedie against these things, either of the immortalitie of the soules, as did the scholers of Plato (to passe over the doting follie of them, who thought that the soules went foorth of one body into an other) besides that they did confirme it with verie slender Arguments, first of all, they beleeued that the other part of man was extinguished by death: which caused the Athenians to deride Paule, Actes 17, 32. and at the iudgement seate of Festus, Actes 26, 24. Againe, setting the cause of blessed immortalitie in the vertues themselues, the chiefe whereof they scarselie knew by name, and in those that they did knowe after a sort, yet being ignorant both of the true causes and effectes, it cannot bee spoken how far they erred from the marke. But Moses streightwaies, in the beginning of this sermon, euen in the first verse, arming men against al these euils, teacheth, that though men be mortal, notwithstanding there hath bin alwaies in this life one certaine companie, whome the Lord hath defended in al their miseries: whereof it followeth, that there is plainelie in the Church a certaine and sure remedie against al calamities, seeing it hath bin preserued from the beginning of the world. Yet doth he confesse (verse 2, 3, 4.) that this same companie is in the same condition as other men are, that is to saie, they are subiect to verie manie miseries: yea, and to the dissolution of the bodie by death: and that not by chance, as the wicked Epicures imagined, neither by that principle of the naturall Philosophers, that All things which are made, of necessitie must be dissolued (the which yet not alwaies is to be true, nor to be verefied vniuersallie in it selfe, we may plainelie see, both by the condition of man before his fal,

and by the doctrine of the resurrection of the bodies to remaine afterward for euer, contrary to the Pelagians) but by the decree of God, the cause whereof afterward he will declare to rest in the men themselues. And he is so far from the diminishing of this most miserable condition (as they vse to do, who rather obstinatelie defend darke sentences, then proue them with sound argumentes) that contrariwise, he doth paint it foorth marueilouslie with most excellent similitudes. Howbeit, he declareth that the cause of al these miseries is the sinne of man, which the most iust God cannot but correct, hate, and also punish: al the which are conteined from the 5. verse, to the 11. Afterward, in the 11. verse, Moses doth greeuouslie accuse the slouthfulnes of men, who thinke of nothing lesse, than of the wrath of God: although they be most seuerely accused both by their owne conscience, and by the word of God. For Moses doth not preach to the prophane people, but vnto the very Church of God: and there hath bin alwaies most frequent examples of this dul slouthfulnesse in the very congregation of the godlie: wherefore it is no no maruel that the Church it selfe must be also corrected with scourges. Howbeit, there is added a most certaine cõsolation, verse 12. that though al these things do proceed of our sinnes, that God yet doth not meane to distroy his, when he punisheth them but rather correcteth them so, that our scourgings are schoolings: the which thing yet, when it so commeth to passe, may not be attributed vnto our selues, but rather to the goodnes of God, that we may know that that same sorow, which is according vnto God, as the Apostle speaketh, is the excellent gift of God, much lesse that true repentance should in any part at al procede of our selues. Finallie, after that all these things are most briefflie and diuinely declared, he setteth foorth an example of praiers, wherewith it is meete that the Church, and euery member thereof, be so comforted that in the most outragious tempests, without feare of shipracke, God being their gouernour, they may safelie saile, vntil they come into the verie hauen.

THE PARAPHRASIS.

1 THou, ô Lord hast bin a safe hauen, and habitation vnto vs, and to our elders succeeding one another in order.

2 And thou truelie, before the mountaines were made, & before thou framedst the world, yea euen from al eternitie, art God without beginning and end.

3 And men (being now most miserable creatures) as at the first they were created by thee of an hādful of dust, so as soone as this voice proceeding from thee is heard, whereby thou biddest them returne thither againe, they are foorthwith resolued into a smal quantitie of dust againe.

4 But though a man liue euen a thousande yeares, how little is this space, being compared with thine eternitie? verelie this is so much with thee as yesterdaie that is past, or as a watch in the night.

5 Therefore, whether mans life be somwhat longer or short (for thou nothing regardest it) thou takest them awaie as a cloud that powreth downe raine, that their life seemeth to be like a dreame that suddenlie vanisheth awaie.

6 They growe vp like the hearbe, which continueth not in the same state: for in the morning it flourisheth, & by and by is changed: for it is cut downe in the euening, and withereth.

7 Doubtlesse, euen thus thy wrath doth consume vs, and wee are astonnied at thy displeasure.

8 Neither is this without cause: for the cause of al this doth wholie cleaue in our selues, euen our sinnes, the which seeing thou art a most iust iudgethey must needes be seene and marked by thee: and although we labour neuer so much to hide them, yet doest thou with thy most sharp sight behold

behold them.

9 This is the cauſe that thou being angrie with vs moſt iuſtlie, we leade a miſerable life: and al the time of our life doth vaniſh awaie, euen as a ſound ſpread in the aire

10 For if euen the longeſt ſpace of mans life be rightlie counted, he ſhal finde it about threeſcore and ten yeares, or at the moſt foureſcore in them that are more ſtrong: the better part whereof, and the chiefe, the mans ſtate I meane, is conſumed with labour and ſorowe: ſo commeth it to paſſe that we ſuddenlie taken, flie awaie.

11 The which things ſeeing they are ſo, yet how few do conſider the power of thy wrath: and do ſo thinke how he may auoid it, that he may reuerence thee as is meete?

12 Graunt therefore, ô God, that we accounting oftentimes the daies of our life, may knowe howe ſhort it is, and that our mind drawne awaie by this cogitation from moſt vaine & troubleſome cares, and alſo called awaie from al thoſe things, wherein wee wander out of the path of the right waie, may aſpire to true wiſedome.

13 Returne then ô Lord, and fauour vs: for what meaſure elſe can there bee of thy wrath? and put thou on a more mercifull minde toward thy ſeruants.

14 Commaund after ſo long darkenes of troubles, that thy goodnes may ſhine vnto vs like a moſt pleaſant light: that we being ſatisfied with the moſt comfortable ſight therof, may enioie the ſame and euerlaſting conſolation.

15 And like as thou haſt corrected vs with ſo manie kind of miſeries, ſo manie daies and yeares: againe comfort vs with thy bountious goodneſſe.

16 Graunt that it may plainelie appeare, which ſeemeth to haue bin hid hitherto, or at the leaſt

not

not so plainelie knowne: to wit, that we are chosen from other nations by thee, and taken into thy familie, chieflie to be cared for of thee: and let this thy glorie shine foorth to our posteritie.

17 And let that thine honour beautifie and adorne vs, ô Lord our God, and gouerne thou our counsels from heauen, and all our enterprises: gouerne thou, I saie, our counsels, and all our enterprises.

PSALME. XCI.

The Argument.

I do consent with that godlie and most learned man Henrie Mollerus, *who supposeth that that horrible pestilence, whereof mention is made, 2. Sam. 24. minstred the occasion of this Psalme: for both the words and sentences do agree vnto this historie, and both the people, and the king chieflie himselfe, stoode in neede of great consolation, for he brought this plague vpon himself and his people wilfullie. And whosoeuer shal weigh the worthines of the words and sentences of this Psalme, I hope they wil graunt vnto me, that nothing can be spoken either more substanciallie, or more eloquentlie: and that there shineth foorth in it a singular example of diuine eloquence. And whereas God hath scourged many countries about vs, within these few yeeres, with the pestilence, and seemeth stil to threaten the same plague, I would desire that our Diuines should not take in hand that disputation, which ought to be sent vnto the schooles of Physitians, whether that the pestilence bee contagious or no: but rather to beate into the minds of men, the doctrine which is so necessarie and so godlie set foorth in this Psalme, in the which, not onelie the general prouidence of God, but also the most particular, which gouerneth al the second causes most iustlie and most orderlie, who watcheth also for the safetie of his, is set foorth to be seene so liuelie, and is ratified with so many and so plaine sentences, euen the person of God beeing*

being brought in to speake to them, that nothing seemeth more to be desired in this point. And truelie, I wil not thinke much to declare vnto the glorie of God, what I haue proued certainlie by experience. This is the one and thirtie yeare, since by the goodnes of God, I haue willinglie forsaken my countrie, and al that I had, that I might freelie serue Christ: and it came to passe, at my first entrie into the publike assemblie of the Christians, that the companie did sing this Psalme, by the singing whereof, as though I had heard God himselfe calling me particularlie, I felt my selfe so comforted, that I haue kept it since that time most dearelie grauen in my heart: and I may truelie witnes this before God, that I haue receiued marueleus comforts by it, both in sickines and in sorrowe, not onlie by meditating it when I was also smiten with the pestilence, and the same plague had infected my familie, euen foure times, but also in other most greeuous temptations.

The Paraphrasis.

GO to ye mortal men, and imagine so manie shifts as ye lust: there is one onlie safe and quiet refuge, euen the shadowe of the almightie God, vnto al them that run vnto the hid couert of him that is most high.

Wherefore for my part, the Lord onlie shal be my refuge and fortresse: he is my God, in whom I haue setled al my hope.

And whosoeuer thou be that shalt follow my example, be thou assured that God wil deliuer thee from the net of the fowler, euen from the perilous pestilence, how infectiue and dangerous so euer.

For he wil defend thee, couering thee with his fathers, & receiuing thee vnder his wings: neither is there anie buckler so strong, or shield so sure, as the promises of God, who neither wil nor can breake the promise that he hath once made vnto the beleeuers: which were, to be a liar.

5 Where-

5 Wherefore, neither the terrors of the night, nor the darts flieng in the daie time shal strike thee.
6 Euen the pestilence spreading in the darknes, and the deadlie plague that maketh such slaughter in the daie.
7 And though a thousand fal on the one side, and ten thousand on the other: yet the euil shal not come vnto thee.
8 Nay, God wil haue thee to remaine aliue, that thou maist behold the punishment wherewith he auengeth the sinnes of the wicked.
9 Euen because thou hast set al thy strength in the Lord by mine example, and hast fled vnto that tower of God, which is set in the most high and sure place.
10 For so wil it come to passe, that no euil shal touch thee, and thou shalt be preserued safe and sure, without the shot of darts in his tabernacle.
11 For the blessed spirits haue receiued a commandement from the Lord to defend thee and preserue thee, so that thou keepe the waie appointed to thee.
12 Wherefore, rather than thou shalt be hurt against anie stone, they themselues shal take thee vp in their hands and beare thee:
13 So that, if there bee anie neede, thou shalt walke harmeles, euen vpon the lions & the aspes, and thou shalt tread vpon the yong lions and dragons without danger.
14 For God himselfe shal saie, Seeing that he doth loue me so feruentlie, I wil deliuer him: and because he acknowledgeth me, I wil exalt him.
15 He calleth vpon mee, therefore wil I heare him: and as though I were a companion and partaker of his miseries, I wil deliuer him, and bring him also to honour.
16 I wil likewise prolong his life to the ful, much lesse shal he die with others: and in the end I

wil

il make him partaker of my true and euerlasting licitie.

PSALME. XCII.

The Argument.

Whereas the institution of the sabboth had diuers ends, to wit, one political, euen that some rest might be granted to seruants, and to the cattel: an other ceremonial, which is abrogate, together with other ceremonies: finallie, the third, which was the chiefe, and shal neuer cease before the end of the world (although the seuenth daie be changed into the first) to wit, that other cares being laid aside, solemne assemblies maie be gathered to heare the word of God, to vse the sacraments, and to giue thankes vnto God. The title doth declare, that this Psalme was written, to admonish the people of this matter, that both in the temple, and in the synagogues, and in the families, it being sung, a rule might be set forth to sanctifie that daie. It setteth out those diuine workes, wherby we may be stirred vp to behold Gods infinite power, and also his mercie, which are considered first generallie, and secondlie, in the gouernment of the Church. And whereas the Saints are manie times vexed, and the wicked do flourish (which argument is treated in manie other places) it admoniseth, least the godlie should turne themselues to follow the wicked, that we may not esteeme the loue or hatred of God by prosperitie or aduersitie: or that we should therefore denie the prouidence of God, as though anie thing came by chance, or yet be discouraged, but rather to adore the wisedome of God, and his power also, who concerning the wicked, wil recompence the delaie of the punishment with the greeuousnes thereof, but wil defend his, that is, those that are grafted truelie into the Church, euen vnto the end.

The Paraphrasis.

HOw excellent a thing it is to praise the Lord? and to sing vnto his most high name?

2 And

2 And to rise in the morning earelie to praise thy goodnes ô God, & to praise thy truth at the night, as we are admonished both by the morning and euening sacrifices ordeined by thee.

3 Vpon the instrument of ten strings, vpon the viol, and with song, and with the harpe.

4 For the workes that thou hast done, minister an argument of most great ioie vnto me, that I can not, but with reioicing, haue them in admiration.

5 For how wonderful are thy workes, ô Lord? and how secret and hid are the reasons of thy counsels?

6 Therefore, the foolish and mad men (who onlie seeme to themselues and to others to be wise) do not perceiue what this thing meaneth:

7 That the euil and most wicked men do grow vp and flourish, therefore they wickedlie condemne that which they do not vnderstand, as though either the state of men were gouerned by chance, or that God did fauour wickednes: euen becaus they do not vnderstand, that these wicked men are like hearbes so greene and flourishing, that streightwaies they die vp by the roots.

8 For although these inferiour things be subiect to maruellous changes, yet thou the most wise and most iust gouernour of al them, sitting on high, art not changed, but art the same, and doest remaine like thy selfe ô Lord.

9 What alteration then of things or times soeuer do fal, yet must this end of neeessitie follow, that thine enimies, thine enimies I saie, ô Lord, must perish, and that al, which are obstinatelie bent vpon wickednes (because those are thine enimies) howsoeuer they flourish for a time, in the end shal be scattered and vanish.

10 But thou contrariwise, wilt lift vp this mine head, as it were of an vnicorne, being annointed by

thee

ee with freſh oile, and laden with new benefites
ntinuallie.

Wherefore there wil be a time, when we ſhal
e and heare, that this is come vpon them which
ey deſerue, who riſing out of their ambuſhments,
cke to deſtroie vs by al meanes.

But the iuſt men do not onlie not faint vnder
e burthen of miſeries, but alſo they gather
rength like the palme tree, and like thoſe high
dars of Libanus, which can not be conſumed
th rottennes or age, but dailie growe vp more
eat.

For they are planted in a moſt fat and wealthie
ace, euen in the houſe of the Lord himſelfe, in
e courts whereof let them flouriſh.

And that with ſuch power, that they maie be
een, bud foorth, and be ful of ſap, euen in their
rie age.

And this is the onlie end of theſe benefites,
d the marke that we maie feele and profeſſe the
rd to be our onlie towre, and the moſt righteous
uernour in the world, who departeth not one
t from that which is moſt iuſt.

PSALME. XCIII.

The Argument.

This Pſalme trulie is verie ſhort, but it conteineth al in one word that is neceſſarie to confirme our faith, when he ſaith that God reigneth, that is to ſaie, that he is a King, not in name alone, but in verie deede, the moſt mightie defender of his, and the auenger of their enimies. And ſeeing that the father hath giuen al iudgement to his ſonne, euen as he is man, Iohn. 5, 22. and the Church is therefore called the kingdome of heauen, it is euident, that this Pſalme hath reſpect vnto Meſſiah, whoſe verie true godhead is prooued hereby manifeſtlie, that the name of Jehouah is attributed vnto him.

THE

THE PARAPHRASIS.

1 HOwsoeuer the wicked freat and disturbe al things, as much as lieth in them: yet reigneth the Lord ful of maiestie and power, which thing the verie sight of the heauens do declare. Neither doth he sit there idlelie, but if we diligentlie consider with how great wisedome and also power he doth gouerne al things, howsoeuer they be disordered by the wickednes of men, he is alwaies armed with those weapons, wherewith he both defendeth his, and brideleth their enimie. For how can he not do this thing? who vpholdeth this huge masse of the verie earth, by his onlie power, so ballanced, that it can neither wauer to the one part, nor to the other.

2 Therefore is his kingdome much more stable and vnmoueable, as it hath alwaies bin, and shal be.

3 How great is the rage of the flowing waters? how terrible is the roaring of the stormes that do rise vp, and beate one against another?

4 But al these, how lowd sounding and raging tempestes soeuer, are nothing verelie, compared with the infinite power of Iehouah, thundering forth of his high throne, and repressing al this tumult by his onlie becke: and how much more easilie can he calme selie men, be they neuer so outragious?

5 And the assemblie of the saints, which continueth stable now from the beginning of the world, declareth the matter to be thus. For it is necessary, that the promises made by God, should be sure, and altogether vnchangeable. Therefore, howsoeuer the world do freat, and how great stormes soeuer it doe stir vp against thy house ô Lord, that holines ful of most excellent beautie, wherewith thou doest adorne it, shal be euerlasting.

PSALME.

PSALME. XCIIII.

The Argument.

This moſt excellent Pſalme is a diſplaieng of the tyrannie of Sathan, by whoſe furies the moſt mightie princes of the world being ſtirred vp, doe violate al the lawes of God and man, eſpeciallie when they riſe vp againſt the godlie, euen as though there were no God, or that he had no prouidence at al, of which horrible rage and wickedneſs, the chiefe kingdomes of Europa giue vs an example at this daie. But moſt effectual comforts are afterward annexed, drawne forth of the vnchangeable nature of God himſelfe, and of his prouidence, and are deſcribed with great maieſty: & the godlie are commanded to read and meditate diligentlie the holie ſcriptures, that they may know theſe things, whereby they ſhal vnderſtand, euen by innumerable and moſt certaine teſtimonies, that al theſe tempeſts & ſtormes ſhal turne to the commoditie of the godlie, but to the deſtruction of the wicked: the which thing, euen the Prophet proueth by his own example, and the Church verelie neuer triumphed but vnder the croſſe.

THE PARAPHRASIS.

SHine vnto vs in ſo great and horrible confuſed darknes, ô Lord, the auenger of wickednes, and moſt iuſt iudge.

Go vp vnto thy iudgement ſeat, ô thou iudge of the world, and puniſh the proud as they deſerue.

For how long, ô Lord, ſhal the wicked, how long al the wicked reioice?

If thou behold their words, they powre out what they liſt tauntingly, and the moſt wicked men do threaten cruelie, and boaſt themſelues proudly.

But in their deedes, ô Lord, they oppreſſe thy choſen people, and waſt the heritage conſecrated vnto thee.

It is ſo farre awaie that they ſhould helpe the widowes, ſtraungers, and fatherleſſe, as the verie lawes of nature do require, and thy lawes do command,

mand, that they euen kil them moſt cruellie.
7 Yea, and which is the greateſt of al wickednes, theſe are their words, whereby they inflame themſelues to al miſchiefe: God ſeeth none of theſe things, the god of Iacob knoweth not theſe things.
8 O ye moſt fooliſh, and moſt mad of al men! when wil ye once waxe wiſe?
9 Is he deafe, which hath ioined the eares vnto mans head framed ſo cunninglie? is he blind, who hath made the eies with ſuch a maruellous workemanſhip?
10 He that ſpared not whole nations, wil not he reprooue you? doth he vnderſtand nothing, which giueth the power of vnderſtanding vnto men?
11 Yes verelie, he doth not onlie know what they ſaie and do, but alſo the Lord fullie knoweth what men do thinke, and is not ignorant how vaine and fooliſh their thoughts are.
12 What then ſhal we doe in ſo great a diſorder of al things? ſurelie we muſt know this of thee. O bleſſed is the man therefore, ô Lord, whom thou teacheſt, by the doctrine that thou haſt deliuered vnto vs!
13 That he hauing receiued of thee a quiet and peaceable mind in the midſt of theſe tumults, waiteth whileſt the wicked may be perceiued to haue digged a pit for themſelues, wherin they are fallen.
14 For it cannot be poſſible by anie meanes, that the Lord ſhould caſt awaie his people: and that he ſhould forſake them, whom he hath choſen to be his peculiar heritage.
15 Therefore it is of neceſſitie, that this ſo diſordered a ſtate of the world, which ſeemeth to be vtterlie void of iuſtice, ſhould be reſtored at the laſt into that ancient moſt right order, that they may followe God with great cheerfulnes, whoſoeuer delight in righteouſnes:
19 And that al men may euen now know, that the Lord

Lord doth not faile his, and that the saints are
eſtabliſhed by his power alone. Who amongſt al
mortal men hath holpen me, being aſſaulted by
theſe moſt wicked enimies? who hath taken my
part againſt the wicked?

17 Verelie the Lord alone, who vnles he had bin
preſent with me, verie death ſtreightwaies would
haue put me to ſilence.

18 But when I thought with my ſelfe, that I was
now ouerthrowen, thy goodnes, ô Lord, hath ſtaied
me that I did not fal.

19 And when I was vtterlie amazed, and my mind
diſtracted into diuerſe parts, thou haſt comforted
me with maruellous conſolations.

20 For what hath the tyrannical domination a-
greeable with thee, adioining authoritie to moſt
wicked lawes?

21 Conſpiring againſt the godlie, and abuſing the
colour of the law to condemne the innocent?

22 But go to, let theſe men rage as they liſt for a
space, and let them tread vnder foote al the lawes
both of God and man: the Lord ſhal be vnto me a
moſt ſafe fortreſſe, and I wil flie to the rocke of
my God.

23 For he wil repaie vnto the wicked, that which
their wickednes deſerueth, and their owne malice
ſhal deſtroie, ſhal deſtroie them, I ſaie, ô Lord our
God.

PSALME. XCV.

The Argument.

*It may be that the Church of Iſraël, whileſt their temple
ſtood ſtand, did begin their continual morning ſacrifice
with this Pſalme: by whoſe example the latine Church,
when they ſet in order in old time the holie Church ſer-
uice, did begin the morning praiers, and the memorie
of thoſe that departed godlie, which were afterward
moſt filthilie polluted with idolatrie: and this Pſalme*

was

was so vsed not vnworthilie: for it containeth a doctrine amongst others most necessarie, namely, the knowledge of that last end, for the which men are created, and vnto the which, as vnto a marke, al the actions both of the bodie, and of the mind must be bent: and it hath a most sweet exhortation adioined. Now this end is the glorie of God, both because the infinite maiestie of the most mightie Creator of al things, and most wise gouernour doth require it, and also for the infinite and singular benefites bestowed by him vpon those men, who being chosen out of the number of the residue, he hath consecrated to himselfe. But because many of those same, which wil be counted in the Church, either vse negligentlie to regard these things, or else vtterlie to despise them, there is added a rehersal of a most famous fact, wherein is set forth a notable example of the vnthankful mind of men, and of the most seuere iudgement of God. As for the meaning of the last verse, & how these things pertaine to the time of the new testament, search in the Epistle to the Heb. 4. Chap.

The Paraphrasis.

1 COme ye al, that we may celebrate the praises of the Lord together, and let vs sing altogether a song of triumph vnto him that is the onlie rocke of our saluation.

2 Let vs make haste to praise him openlie, and to sing Psalmes vnto him.

3 For God is a great Lord doubtles, and a King far aboue al Emperours, how great soeuer.

4 For he hath in his power as the Lord of al, both the lowe secret parts of the earth, and the high tops of the mountaines.

5 And also he hath ful authoritie ouer the whole sea, as he that hath euen created it, like as he hath made the masse of the earth also by his power.

6 Come therefore, that we may fal downe and worship him, and kneele downe before the Lord

ur maker.

For he is not onlie our God, as he is of others, ut after a peculiar maner, as he that hath choſen , whom he wil feede as his ſheepe, and lead by e hand as his flocke.

Therefore, ſo oft as you ſhal heare his voice, d ſo long as he ſpeaketh vnto you, take heede aſt you ſtubborne lie ſtriue againſt his voice, as it d fal out of old in thoſe places, which thereof d their name Meribah and Maſſah.

Of the which matter, heare the words of God mſelfe rebuking you: There, ſaith he, your fathers though they had ſo oft beholden with their eies hat I was able to doe, yet ceaſed they not to npt me, and to trie my power.

Wherefore, I being greeued after ſo manie ts fortie yeares long by this kind of men, haue he end thus determined with my ſelfe: Seeing t this people is wilfullie mad, and wil not know , although it hath bin admoniſhed ſo oft, both h words and deedes.

I ſweare in my wrath, if euer they ſhal ſet one te to take poſſeſſion of that reſt, which I had miſed vnto them.

PSALME. XCVI.

The Argument.

Pſalme, and other foure that follow, haue neither the me of the writer, nor the occaſion of the writing ſet fore them in Hebrue: but they ſeeme altogether to be ritten by Dauid, which thing is noted in the Greeke, d that at the ſame time, when he brought in the Arke the Lord into his citie, as it is written, 1. Chron. 15. hereof we did ſpeake vpon the Pſalme 47. either vere- when he declared the building of the temple of the rd, a little before the death of Salomon, which hiſto- e is written, 1. Chron. 29. and it doth conteine the doc- ne of the true vſe of the temple, & of al the holie rites,

where-

wherewith both Messiah himselfe, and al his office wa
shadowed. Therefore notable and plaine prophesies are
adioined of his comming, and of that spreading of his
spirituall kingdome throughout the whole world: so that
Christ did not vnworthilie admonish the same selfe
Iewes, with these words, Search the scriptures, for
they beare witnes of me.

The Paraphrasis.

1 SIng vnto the Lord a new song, sing vnto the
Lord, al ye inhabitants of the earth:

2 Sing, I saie, vnto the Lord, giue him
thanks, shew foorth without ceasing the saluation
that he hath wrought.

3 Rehearse vnto the Gentiles, and to al people
his excellent and maruellous works.

4 For the Lord alone is great, and no praise is
sufficient for him, and he is to be feared worthilie:
but not those false and feined gods.

5 For they verelie are vaine, though the people
do worship them so deuoutlie: but the Lord hath
created the verie heauens.

6 Maiestie and honour do go before him, shining
foorth in his works: and it is declared in his sanc-
tuarie, both how great his power and glorie is.

7 Giue therefore vnto the Lord, al ye people as-
sembled together, giue, I saie, vnto the Lord, the
praise of power and glorie.

8 Giue honour vnto the Lord due vnto his name,
and take an oblation, and enter into the courts
consecrated vnto him.

9 Worship the Lord sitting in that his renowned
sanctuarie, al ye inhabitants of the earth reuerence
his Maiestie.

10 Proclaime on euerie side, ô ye criers: Now
the Lord come to reigne ouer the whole earth:
now verelie the world shal be established, now shal
the people be gouerned with a iust and righteous

gouer-

uernement,

Let the heauens be glad, and the earth reioice, d the roring sea, how wide soeuer it lieth, testifie r ioie.

Let the fields leape for ioie, and whatsoeuer is the fields: finallie, let all the trees of the wood w reioice,

Before the Lord: for lo, he commeth, he com-th to gouerne the earth, to gouerne the world, I , and all the people with the scepter of his iu-e and truth.

PSALME. XCVII.

The Argument.

fulleth out in the Psalmes, as in a doubtful feast, that hou canst not easilie iudge which to prefer before ano-ther. This Psalme vereliе is most worthie for al the godly o meditate most diligentlie, as a most diuine & briefe ummе of al the mysterie of the Gospel, and these are he chiefe places thereof. First, the diuinitie of Christ, y the repeating of the name Iehouah sixe times, and by ttributing al power and glorie vnto him (verse 2,5,6, ,10.) finallie, by worshipping of the verie Angels, erse 7. it is most manifestlie confirmed, as the Apostle oth interpret it, Heb. 1,6. Secondlie, his humanitie, as he same Apostle doth interpret it: which thing is also ooued hereby, that here it is treated of that kingdome it were first then to be begun, (verse 1,2,6,9.) wherby is plaine, that it cannot be referred vnelse to his god-ad, but that it appertaineth necessarilie vnto the King at should be borne of the stocke of Dauid, which should be God, that he should also be man, and so also man, t he should be verie God. Thirdlie, a plaine prophesie he spreading of the spiritual kingdome throughout whole world, (verse 1,5,6.) whereunto Christ him-se had regard, Ioh. 5,22. Mat. 28.18. Fourthly, the re-lion of verie manie, vnto whom the Gospel should be, ew us, the sauer of death vnto death (verse 2,3,4,5)

whereunto Christ hath respect, Luke 12,49. For I had rather interpret these things thus, than to applie them to the preaching of the lawe. Fiftlie, that incredible power of the spirit of God, which should declare it selfe in the ministerie of the Apostles, (verse 1, 6, 7, 9.) the which thing Christ also foretold before, Iohn 12. 32. and 14. 12. Sixtlie, the exaltation of the verie person of Christ, verse 9. whereunto the Apostle manifestlie alluded, Ephe. 4, 10. and Philip. 2, 9. Seuenthlie, faith by hearing the word in the elect, and the vnspeakable ioie of the conscience that shal followe thereof, verse 8. Eightlie, the office of those that are iustified and sanctified, verse 10. Ninthlie, the crosse is like a certaine apparitor attending vpon the promises of the Gospel, which yet shal haue a most ioiful end, verse 11. and 12. Wherevnto the Apostle most manifestlie alluded, Philip. 4, 4.

THE PARAPHRASIS.

1 THE Lord being so long inclosed as it were within the small and narrowe boundes of one people, nowe at the length he beginneth his kingdome ouer all the world: wherefore let the earth reioice, & al ye most great countries euen beyond the seas, be ye ioiful.

2 For he is come, although verie mild and meek towards his, yea to be reuerenced of his own, but for his diuine Maiestie, and also terrible to his enemies, how fierce soeuer they be, euen compassed about with the blacke darknes of the clouds, and sitting vpon a throne, staied as it were with two immouable pillers: namelie, iustice, which he sheweth in keeping promise with his owne, and defending them by his couenant: and most seuere iudgment, whereby he punisheth his aduersaries.

3 A flaming fire shal then go before him, and shal take hold on his enimies on euerie side.

4 The lightenings breaking forth from his iudgment seate shal fill the world with glittering [illegible]

ey ſhal ſee this in the end, euen againſt their wils
hich are moſt blind, and they ſhall tremble tho-
ughout the compaſſe of the earth.

The hils at the ſight of the Lord, at the ſight, I
ie, of the Lord of al the earth ſhal melt.

But vnto others that are willing to bee taught,
d readie to obey, he will ſhew himſelfe ſo iuſt,
d mindful of his mercie promiſed, that the verie
auens being aſtoniſhed with ſo great & ſo glori-
s bountie, powred out by him vpon al people,
farre as the heauens are extended, ſhal ſet forth
is ſo great a benefite, as it were with a ſounding
ice.

Go to then, be ye aſhamed of your moſt filthie
uitude, ô ye ſlaues of the idols: but, ô ye euen the
ie Angels, worſhip him as your Lord and King.

But who wil heare theſe things? verelie the true
n, who, with the reſidues of the cities of her do-
nion, as a mother with her daughters, being for
s cauſe repleniſhed with ioie, and comforted
h thy iudgements, ô Lord, wil reioice.

Go to then, ô Lord, ſitting vpon thy moſt high
one, rule thou the whole earth, and exalt thy
e aboue al that is aloft anie-where.

And ye that loue the Lord, continue to hate
which is euil: and doubt nothing, but that he
ch hath freelie embraced you with ſo great fa-
r, wil defend you alſo moſt mightilie, and will
uer you from the wicked.

nd though this light of the mercie of God doth
ſtreightwaie ſhine vnto the godly, let them re-
nber, that like as the ſeeds which are ſowen in
earth do not foorthwith ſpring vp naie, though
lie longer hid in the bowels of the earth, yet
come forth more plentifully: euen ſo the light
ghteouſnes is ſowen for them that loue that
t, whereby it ſhal wholie come to paſſe, that
ey that leade an vpright life, are repleniſhed

with incredible ioie.

12 Reioice ye therefore in the Lord, ſo great a King, ô al ye iuſt: and magnifie the holie remembrance of him continuallie.

PSALME. XCVIII.

The Argument.

This Pſalme is the ſame almoſt with the ninetie and ſixt and it conteineth the propheſie of the ſpreading of the kingdome of the Meſſiah, and repeateth it againe of the which propheſie, Symeon, Zacharie, and Marie the mother of the Lord, in thoſe their moſt famous hymnes, are moſt diuine interpreters, vſing almoſt the ſelfe ſame words. But this Pſalme doth teach three things of moſt great importãce: euen in three verſes. One, verſe 1. That Chriſt our mediatour, in this worke of our redemption, hath no coadiutor at al, nor partner: the which heauenlie doctrine doth confute that diueliſh dotage of the merits of ſaints (as they cal them) with what painted colours ſoeuer it be intruded: and it giueth to God alone his due glorie, as wel in the redemption, as in the creation of man. The ſecond verſe 2. that al this redemption conſiſteth in the iuſtice of Chriſt himſelfe, which verelie cannot be made ours but by imputation. The third, verſe 3. that al this benefit doth flowe foorth from the onlie free promiſe and truth of God himſelfe.

The Paraphrasis.

1 SIng vnto the Lord a new ſong, for hee hath nowe ſhewed foorth all that his maruellous power, by ouercomming all his enimies by his owne right hand onelie, and by his owne arme alone.

2 And now in the end, he ſetteth foorth to bee ſeene before al nations, this benefit of ſo great a deliuerance, which was ſo long looked for of our fathers, and now at the length is performed, which did lie hid before, as in a corner, euen his owne iuſtice,

iuſtice, wherewith they being indued, ſhal not only eſcape the damnation, which their vnrighteouſnes deſerueth, but alſo ſhal obteine the crowne of iuſtice promiſed.

3 And if anie demand what hath mooued him at the length to ſo great bountifulneſs? let him know, that al this proceedeth from hence, that hee is mindful of the promiſe that he hath made: and by the ſame mercie that he was moued to promiſe it, by the ſame he is moued to perfourme it in deede, that he might ſhew himſelfe moſt bountiful in verie deede vnto al men, to the vttermoſt borders of the earth.

4 Go to then al ye inhabitants of the earth, blow vp the trumpets vnto God, ſound out the inſtruments, ſing a triumphant ſong vnto him, ſing praiſes vnto him:

5 Sing vnto the Lord, both with the harpes and with voices by order and courſe.

6 Go before the King Iehouah, with ſounding trumpets and ſhalmes.

7 Let the ſea, how wide ſoeuer, ſound againe, and alſo the whole world, with the ſong of al the inhabitants of the earth.

8 Let the verie flouds ſound round about with their noiſe, and the verie mountaines with triumphant ſongs.

9 Before the Lord that ſhall vndertake the gouernment of the world, and ſhal gouerne the people moſt iuſtlie and vprightlie.

PSALME. XCIX.

The Argument.

This Pſalme was ſet foorth, that the people, what ſtorme ſoeuer ſhould riſe, turning vnto God, ſhould learne to ſet foorth the promiſe of the Meſſiah, againſt al tyrrours: of whome hee ſo plainelie ſpeaketh, as though he had bene now preſent at the ſame time, commanding al

men euen to behold him in the visible sacramentes set before them, because they were no vaine signes of his most present fauour, being euen the same in signification that ours are, (seeing there is but one and the same Christ, whether he be to be shewed, or alreadie exhibited) although their signes were differing from ours. Furthermore, he adioineth the testimonies of three most godlie men, Moses, Aaron, and Samuel, whose office was to praie vnto God for the people, both that whilest that priesthood appointed of God should remaine in authoritie, the people should surelie iudge, that the same God should be present with them, who was with them of old: as also they which desired to be heard, might followe the same waie of faith and godlinesse that they did, vnto the which doctrine of the publike and ecclesiasticall praiers, that is to be applied, which Paule writeth, 1. Timoth. 2, 1.

The Paraphrasis.

1 NOW, I beseech you, why should wee feare the force or threatnings of anie man, seeing we haue the Lord himselfe to bee our King? let the people fret as much as they lust: yea, let the earth wauer, the foundations being shaken, it is enough that he is with vs that inhabiteth the Cherubims.

2 Verelie the Lord hath declared abundantly the greatnes of his power in Sion, and al the people, nil they, wil they, shal be subiect to his power.

3 Let vs therefore neither feare, nor yet doubt: but rather trusting vpon the most assured protection of God, magnifie that his mightie and terrible name to the enimies: for it is holie, and therfore al honour is due vnto it.

4 For, is not this our King, as he is indued with most great power, so also the louer of iustice? wherefore we neede to seeke none other succour besides him: neither neede we to doubt, but that he

wil punish most sharplie al them, of whome we are vniustlie oppressed. For it is not possible, that he should suffer their wickednes vnaduenged, who is the authour of equitie it selfe,& hath set down the verie rule of iustice,vnto the posteritie of Iacob.

5 Go to then, praise ye the Lord our God, and falling downe before his footestoole,worship him, for he is holie.

6 For this cause did hee consecrate Moses and Aaron of old, and set Samuel also amongst them, who did exercise the office of the mediator for the people; the which thing whilest they did,carefully praieng vnto God, they were heard of the Lord. Why then should we doubt,seeing that same priesthood is of force,but that we folowing their example,should now also be heard?

7 And also, he did speake to those our fathers of old out of the cloudie piller,vnto whome, because they should keepe his commandements, he prescribed the rites of his diuine worship:

8 And thou, ô Lord our God, giuing eare vnto them,hast suffered thy selfe oftentimes to be pacified by their praiers, although thou diddest not leaue the sinnes of some of them vnpunished that were wicked.

9 Wherefore take courage, and extol the Lord our God with praises,and worship at his holie hil: for the Lord our God is holie.

PSALME C.

The Argument.

The Hebrue title doth declare,that this Psalme, most short in deede, but very excellent, both for the pleasantnesse of words, and the grauitie of the matter, was written for this cause; that it should be sung in the sacrifices of thankesgiuing. And it doth rehearse two most great benefites,the one of the creation (which is common vnto al men) the other of the free adoption annexed with the

perpetual protection, the which vnspeakeable benefite is peculiar vnto the Church, which for this cause is called the worke of God.

The Paraphrasis.

1 SOund out the trumpets vnto the Lord, all ye inhabitants of the earth,

2 Come hither with ioie, to giue due worship vnto the Lord, present your selues in his sight, and offer praiers vnto him:

3 Knowledge at the length this Iehouah to be the God. This is he that hath euen made vs, when we had no being of our selues: and, which is another peculiar benefite of him towards vs, euen the far greatest of al: This is he, by whose mercie wee are a people consecrate vnto him, and the sheepe of his pastures.

4 Come therfore, I saie, to the gates of his house, to praise him: enter into his courts to sing forth his praises, praise ye him, and publish his name.

5 For the Lord is good, of infinite mercie, and mindful of his promises through al ages for euer.

PSALME. CI.

The Argument.

Dauid, when he had receiued the promise of the kingdome, not thinking so much of the great honour that was giuen him, as of the greeuous burthen that should be layde vpon him, and, as it is probable, beholding the faults of Saul, and the disordered state of the whole kingdome, he would bind both himselfe and his posteritie as it were with a solemne vow before God, in this Psalme: wherein al the office of a king with a marueilous brewitie is explained, though generallie, yet verie exactlie. First of al then, he bindeth the whole office of a king to two principal vertues, euen mercie and iudgement, whereof the one causeth, that kings be rather loued then feared: and this other by the vse of scripture declareth the se-

uerity,

uiritie, whereby the obstinate are bridled and kept in order: and it is contrarie to that sofisme, which doth not onelie giue some release from the bonds of the lawe, but doth vtterlie dissolue them. Neither doth he treate of these vertues, after the maner of the Philosophers: but he wil haue them both consecrate vnto God, and therefore to be applied vnto the lawes appointed by God himselfe. Then comming to the vse of these vertues, he doth testifie, that he wil not arrogate vnto himselfe the gouernement of this kingdome promised, but onely receiue it of the hand of God himselfe deliuering it vnto him, (the which thing he did most religiously afterward obserue) He treateth first of the preparing of himselfe to performe this office: secondlie, of the right ordering of his own priuate familie: and thirdlie, of the verie office, charge, and duetie of a king. Wherfore, in the second verse, beginning the right order of gouernment at himselfe, far vnlike vnto those, which do nothing lesse than that they command to others, he maketh a vow that he wil giue great care to vnderstand which is the right waie, being mindful doubles of the words of the Lord vnto Iosua: Iosua 1.7. and 8. and that he neuer declining from that waie declared by God, he will learne by the right gouernement of his own familie, to execute the office of a king, as is conuenient. Afterward, treating of the very publike charge, and beginning againe at himselfe, he promiseth that he wil neither take euil counsel willinglie of himselfe, neither that he wil followe euil examples. And whereas the Princes that haue power in their hands to satisfie their lustes, do vse to inuent infinite such things, either of themselues: or take hold of the same most greedilie, which they learne of others that are about them, Dauid addeth, that he wil most carefullie eschue men of corrupt maners. Finallie, whereas Princes are compelled of necessitie to vse the seruice of manie others, by whose eies both they must see manie thinges, and heare by their eares, and stand in neede of their counsels, he promiseth that he wil receiue no man, whom he shal know to be of

an euil conſcience, and that he wil puniſh, euen with death, the falſe accuſers, which are the poiſon of mankinde, and that he wil by no meanes ſuffer the proude and the ambitious, and that he wil vſe the counſel and endeuour of men of fidelitie and vprightnes, and will diligently ſearch for them: and either neuer cal to counſel, or chaſe far away the craftie and deceitful. Finallie, he promiſing that he ſtill be no leſſe a ſeuere iudge againſt wicked men, than a merciful defender and foſter-father of his awne, he declareth the laſt and chiefe end of the ciuil gouernement, which was vnknowne of the Philoſophers: to wit, that the Lord ſhould be worſhipped purelie and ſincerelie in his Citie, that is, in his Church.

The Paraphrasis.

1 O Lord, I being appointed king by thee, after ſuch a manner of bountifulnes as neuer was heard, do conſecrate this ſong vnto thee, both of mercie and iudgement: wherevnto I do bind my ſelfe before thee to performe them, in the gouernement of the kingdome.

2 Firſt of al then, vnto that time that I be ſet ouer the kingdome by thee, whome I determined neuer to preuent: I wil giue al diligence, that both I may throughlie knowe the right waie appointed by thee, and may obſerue the ſame purelie in my houſe.

3 I wil neuer ſet before mee to do anie wicked thing, I wil forſake them that are of corrupt maners, neither wil I take anie ſuch to me.

4 I wil put far from me the authours of euil counſels, neither wil I embrace at anie time the thing that I knowe to be euil.

5 I wil deſtroie the ſlanderers and falſe accuſers, I wil not ſuffer the proud and the ambitious.

6 I ſearching out on euery ſide men that loue the truth, wil take them to be my familiar companions:

and

and I wil not vſe, in doing mine affaires, anie but ſuch as are truſtie and faithful.

7 The ſubtil man wil I thruſt forth of my houſe, neither will I ſuffer thoſe that ſpeake deceiptfullie.

8 To conclude, I wil painefullie, and without anie delaie, worthilie puniſh whomeſoeuer I ſhal vnderſtand to be wicked, and I wil purge the holie citie of the Lord from al wicked perſons.

PSALME. CII.

The Argument.

The Hebrue title doth inſinuate, and the text it ſelfe eſpecially, verſe 14. and 15. doth much more euidently declare, that this Pſalme doth belong to thoſe times that were moſt miſerable of al others, in the which that captiuitie of the ſeuentie yeares was finiſhed: ſo that it ſeemeth vnto me to anſwere on the contrary, vnto that excellent prayer, which is conteined in the 9. Chapter of Daniel. And there be foure parts thereof: one from the 1. verſe vnto the 11. doth deſcribe a moſt lamentable mourning of the Church, more like to a dead carcaſe, than to a liuing body, euen as it is reſembled in Ezechiel, Chapter 37. adioining ſo liuelie and apt ſimilitudes, that in my iudgement, there is no writing treating of the ſame argument comparable with it. The ſecond part, from the 12. verſe, vnto the 15. ſetteth forth the arguments of moſt ſure comforts, partly drawne from the moſt conſtant nature of God himſelfe, partly of the oracle vttered by the mouth of Jeremie, and other Prophets, concerning the reſtoring of the Citie. The third part, from the 16. verſe, vnto the 23. is the amplifieng of the ſecond part, in the which the dignitie & honour of the ſecond temple, that is to ſaie, of the ſpiritual and eternal (whereof that ſtonie temple was a figure) that is, euen of the Church, to be ſpread with moſt great maieſtie through the whole world, vnder Chriſt the head, is deſcribed by the ſpirit of propheſie. Finallie, the

fourth

fourth part, from the 24. verse, vnto the end of the Psalme, the Church as a conquerour singeth a song of triumph.

The Paraphrasis.

1 HEare my praiers ô Lord, and let nothing hinder that my cries come not euen vnto thee.

2 Turne not thy face from me in such miserable times, but rather giue eare, and answere speedilie to me that crie.

3 For behold, my life is consumed as the smoke, and I am withered, and without al moisture, al my strength being consumed like the stone vnder the fire.

4 My heart is withered like the harbe cut downe with the syth, and loatheth al meate.

5 My bones consumed with sorowe sticke hard vnto my flesh.

6 I am like the Pellicane or the Bitter dumping in the desert, & like the Owle mourning in the wilderneſſe.

7 I passe the nightes like a bird vnder the house eaues, bereaued of her mate, or spoiled of her yong ones taken foorth of the nest.

8 For mine enimies lie in wait for me poore miser, and with intollerable pride they abuse the example of my calamitie, if they wish euil, or curse anie.

9 Wherefore, I being cast downe vpon the earth, can not tel whether I do eate bread, or dust: and I mixe my drinke with teares.

10 For how can I do otherwaies, thou being so sore displeased with me, in that thou maist seeme therfore to haue exalted me, that I should fal with so much sorer ruine?

11 Wherefore to conclude al in fewe wordes, I vanish awaie like a shadowe, when the sunne set-

teth:

teth: and wither like the haie.

12 But thou, ô Lord, vpon whose power notwithstanding and promises I do rest, continuest stil the same: and thy memory, which thou hast appointed to be with vs, must needes be eternal.

13 Therefore, seeing thou hast so long bin as it were an idle beholder of the miseries of Sion so manie yeares, thou wilt arise I knowe wel, and haue compassion vpon it, when the appointed time shal come.

14 Neither shalt thou want seruants, which shal beare good affection towards the rammel thereof, and haue pitie thereon, when it is beaten into dust.

15 Yea, it is so far off, that it should alwaies lie prostrate, that contrariwise, ô Lord, the Gentiles, which in the former ages were alienate from thee, shal now feare thy name: and al the kings of the world shal magnifie thy Maiestie.

16 Because thou, ô Lord, whose worke this is onlie, hast built Sion againe, and hast shewed thy selfe there, much more glorious than at anie time before,

17 Not despising the praiers of thy most miserable people, but rather hearing them in verie deede.

18 For thou shalt do a worke worthie to be set forth in writing to euerlasting memorie: and a new people created by thee, shal sing forth thy praises.

19 Because that from thy most high and holie throne, euen from the heauens, thou hast looked downe vpon the earth:

20 To heare the mourning of the prisoners, and to loose them forth of their bonds, of whose life it was despaired.

21 That in Sion againe thy name, ô Lord, that thy praise I saie in Ierusalem maie be published, manie nations and kingdomes running together to worship thee.

22 How-

22 Howbeit, thou in the meane season I graunt, whilest this so great goodnes is waited for, doest greeuouslie afflict vs, and doest as it were cut off the thred of our life.

23 But in this extreame distresse, ô God, I did flie vnto thee: and praied thee with plaine words, that thou wouldest not take me awaie hastilie, before that I had run the race of my life.

24 And why should not I trust, that it wil certainlie come to passe that thou hast promised vnto vs? for thou art not like vs, who are changed by time, but thou abidest stable throughout al worlds.

25 And the verie earth was most firmelie established by thee long ago, when thou madest it: and this mightie compas of heauen standeth vnshaken vnto this daie, which was framed by thine onelie hands:

26 But their stabilitie is nothing to that thine vnchangable firmitie, for they also by little & little do faile, but thou endurest al one. Al these things, I saie, how stable so euer they seeme, are worne by little & little, as the garment is by long vse, whilest that at the length they be changed by thee from the forme that we now see, as a garment cast off.

27 Yet thou art the selfe-same altogether, subiect to no tearme of yeares and time

28 Therefore, that thy kingdome, which thou hast raised for thy selfe amongst thy people, shal also be for euer: and that posteritie of thy seruants, with whom thou hast made an euerlasting couenant, howsoeuer it be tossed with manie and most sharpe tempests, yet it being staide by thy wil and vnchangeable power, shal remaine for euer.

PSALME. CIII.

The Argument.

Dauid did write this Psalme, being rauished as it were out of himselfe into heauen: in the which he stirreth vp, and

himselfe

himselfe onlie, but the verie heauenlie spirits also, to sing praises vnto God, taking the chiefe occasion of that great and vnspeakeable benefit of God, which he bestowed on his Church, by reuealing both the right waie of righteousnes, and the free forgiuenes of sinnes: not forgetting his most abundant liberalitie, inguing vs those things most bountifullie, which belong to this present life, which benefits he setteth forth with most excellent similitudes, & most sweete sentences, adioining hereunto a most magnificent description of the diuine Maiestie.

The Paraphrasis.

GO to my deare soule, and mine inward bowels, giue thanks vnto God with al your power.

Praise the Lord my soule, and declare thy selfe, that thou art mindful of al his benefits.

For it is he alone, who forgiueth al thy sinnes, for his vnspeakable mercie: and so plaieng the part of a Physician, wiping awaie the woore of the deadlie woundes, wherewith thou hast wounded thorough thy sinnes, doth cure the verie diseases themselues, to wit, euen the original sinnes.

This is he, who when thou wast appointed to death, did redeeme thee as his owne, and hath adorned thee with benefites, as testimonies of his singular goodnes and mercie.

This is he, who vseth to minister vnto thee most abundantlie meate to eate, and to renew thee with giuing thee new and new strength, like the eagle that liueth most long.

This is he, who being mindful of his promises, doth defend the suppliants flieng vnto him for succour, and doth punish seuerelie those that do anie iniurie vnto others.

This is he, who declared the waie vnto Moses, wherein we should walke: and hath preserued Israël, shewing so manie miracles.

8 This is finallie that Iehouah, who euer was moſt readie to haue compaſſion vpon the miſeries of his people, and moſt readie to pardon them, moſt ſlow to anger, ful of goodnes and mercie,
9 Euen readie to forgiue, and not retaining iniuries in memorie.
10 For ſurelie, he hath not ſo dealt with vs, as our ſinnes did deſerue: neither hath he rendred puniſhment agreeable to our wickednes.
11 Naie, looke how much more greater the heauen is than the earth, both in largenes & in height: ſo much more doth his goodnes excel, and as it were ſwalow vp their ſinnes, who being penitent and ſorowful for them, do feare him.
12 So far as the eaſt is diſtant from the weſt, ſo far hath he remoued our ſinnes from vs.
13 With how great and how louing kindnes the parents are moued towards their children, being in anie miſerie: with ſo great tender loue doth the Lord embrace thoſe that feare him.
14 For he knoweth that we are but earthen veſſels, he knoweth that our ſubſtance is made of the earth.
15 For I praie thee, vnto what thing rather ſhalt thou ſaie that the life of men is like, though they flouriſh neuer ſo much, than like a little plant, or a little flower?
16 For when as euen the leaſt blaſt of hurtful weather doth touch this flower, it periſheth, ſo that thou canſt not eaſilie know the place it ſelfe wherein it grew a little before.
17 Howbeit, thus flightſome then is mans life by it owne nature: but the euerlaſting mercie of God towards them that feare him, and that tender affection to preſerue his owne, which is alſo extended to their poſteritie, doth redreſſe this miſerable condition.
18 Of them, I ſaie, that keepe his couenant, and applie

plie themselues diligentlie to obserue thy sta-
tes that he hath made.

Finallie, to passe ouer al these his benefites
wards vs, what honour is not the Lord worthie
? whose seate is set in the heauens, and whose
minion is stretched forth ouer al things with-
t exception.

Go to then with me you mightie spirits, being
s apparitours, and the diligent executioners of
s wil, so soone as ye heare him speake, celebrate
the praises of the Lord.

O ye mightie armies of his most obedient
uldiers, praise the Lord, I saie.

Praise ye the Lord, ô al his workes, in what
ace so euer of his dominion you be. Finallie, thou
y deare soule, set thou foorth the praise of God.

PSALME. CIIII.

The Argument.

here is onlie this difference betwixt this Psalme, and the former, that in the other the particular benefites of God towards his Church, but in this his general benefites towards al mankind, are rehearsed: namelie, the creation of the world, and of euerie part thereof, and the gouernance thereof for mans sake: both the which things he so amplifieth, with such an excellencie of words, and grauitie of sentences, that nothing can be thought to be spoken either more elegantlie, or more learnedlie, than this heauenlie poëtical inuention.

The Paraphrasis.

PRaise the Lord ô my soule: thou surelie my Lord God art ful of maiestie, and art so accounted, declaring thine honour and glorie, wherewith thou art adorned in al thy workes.

For the Lord shineth wholie, as he were cloathed with most bright light, the heauens being spread round about him, as it were a most large and beautified

beautiful pauillion.

3 He himselfe hath built a chamber vnto himselfe in the verie waters, being staied onlie by his power: he is caried vpon the clouds, as in a chariot, he is caried and walketh vpon the wings of the windes.

4 He vseth the windes none otherwise than his messengers, and the lightnings as his ministers.

5 Thou hast established the masse of the earth also to be vnmoued in her foundations, by thy maruellous wisedome and power.

6 And thou hadst couered it wholie in the beginning with the deapth of the waters, which ran ouer the verie tops of the hils:

7 But so soone as thou diddest rebuke them, they fled awaie, and being afraide by the terrible sound of thunder, they departed hastilie.

8 Wherefore the hils then did lift vp themselues, and the vallies contrariwise did fal downe, and go into the place appointed for them.

9 But thou diddest shut vp the waters within their bounds, that they should neuer returne to couer the face of the whole earth.

10 Yet the fountaines, and the riuers gathered of them, meeting together, came foorth, to run by the bottoms of the mountaines at thy commaundement:

11 Euen that the cattel might drinke of them, and the wild asses, and other wild beastes might quench their thirst:

12 By the which the shril sounding birds should abide, and sitting vpon the boughes, euerie one should sing his owne tune.

13 But on the other side, euen from heauen, thou watereſt the mountaines, powring downe raine from thy chambers: and by that thy benefice it commeth to passe, that the earth as it were drinking drinke to the fil, doth not deceiue the hope

of

the husband.

That selfe-same power bringeth foorth of the bowels of the earth grasse, and manie kindes of herbs to nourish the beastes which are necessarie for the vse of men: finallie, it bringeth al kind of nourishment,

Euen wine, wherewith the strength of man is refreshed: and oile, wherby his face being annoinded doth shine: and bread, wherewith the heart of man is strengthened.

And also the verie trees of Libanus, which we behold so high, that it maie seeme that God hath set and planted them with his owne hand, because they grow so mightilie, must attribute it vnto the moisture, which the Lord doth send them most plentifullie from the heauens.

There do the birds build, there the storke maketh her house in the high fir trees.

The tops of the most high hils also are for the goates, and the rocks are a refuge for the conies.

He also hath created the moone to change her forme by certaine seasons, and the sunne also haue the appointed time of his setting:

And so soone as he setteth, the darknes of the night commeth vpon vs, and then verelie the wild beasts creepe foorth of their dens.

Euen the young lions searching their praie with roring, and requiring their meate as it were of God himselfe, who hath kept them shut vp in the daie time for mans sake:

But when the light returneth againe at the sunne rising, they get themselues into their dens againe, as it were by a signe giuen from the heauen:

So that man maie returne vnto his labors, which he had left off, and continue his trauel safe vnto the euening.

How maruellous therefore are thy works, O Lord? how wiselie hast thou made al things? with what

what and how great riches hast thou filled the earth?

25 And this wide sea how large is it? and how innumerable fishes are there? how manie liuing creatures, both of smal bodies, and of monstrous greatnes, doe swim therein?

26 The ships also do run there through the seas, and those huge beasts, created of thee, do leape to and fro through the midst of the flouds, as though they would plaie.

27 And al these things, as they haue receiued life of thee: so also they wait for meat of thee, wherewith they are nourished in their due time:

28 Therefore thou giuest it vnto them, and they receiue it, and when thou openest thine hands, they are satisfied:

29 But if at anie time thou withdraw thy selfe from them, they stand euen astonished. whilest that thou, calling againe that liuelie strength, which thou hadst giuen them, they die at the length, and returne to their dust.

30 Yet for al this, the kinds of things do not decaie: but whilest thou doest shew foorth that thy power, which createth and preserueth al things, thou causest that one of thy creatures comming into the place of another, the verie face and furniture of the earth is renewed.

31 Therefore, euerlasting praise be giuen to the Lord: and let the Lord continue to take his delight in his owne works.

32 He is great, I saie, and verie mightie, at whose angrie countenance the earth it selfe doth shake and tremble, and by whom the mountaines being touched, do cast out smoake and flame.

33 And as concerning me, I wil consume al my life in praising him: and so long as I shal remaine aliue, I wil praise that my God.

34 And would to God that my songs might be so accep-

ceptable vnto him, as I with glad and cheereful
ind doe celebrate his so manie and so great be-
fites!

And contrariwise, would to God that al the
icked that are stubborne against him, might vt-
rlie be destroied! But thou, my soule, praise thou
e Lord: and al ye others, praise ye God.

PSALME. CV.

The Argument.

is euident by 1. Chron. 16. that the author of this Psalme was Dauid, and that it was indited for Asaph, to be sung when the Arke of the Lord was carried into the citie: and there is the same vse of this, as of the two former, but the argument is diuers in this point, that he doth celebrate two peculiar benefits of the Israëlites: namelie, the free adoption of that people, and the bringing in of the same into the land promised. Now, seeing we haue a couenant more excellent than the former, and our true Iosua is gone before into the verie heauen, we may wel perceiue, besides that now also the rehersal of those old histories is most iustful and most profitable, so haue we so manie examples, both of Gods mercie and truth, whereby we may confirme our faith, resting vpon the same foundations, and are bound also much more than our fathers, to celebrate these benefits, and to continue in setting foorth the same.

The Paraphrasis.

PRaise the Lord, cal vpon him, and in the hearing of the people shew foorth his works:

2 Sing vnto him, praise him, set foorth his
uellous acts:

Glorie in his holie name, you also that seeke
Lord reioice.

Come ye vnto the Lord, and diligentlie seeke
visible signe and pledge of his power and ex-
encie: namelie, this Arke.

5 Cal

5 Cal to mind how manie and how great mira-
cles and wonders he hath wrought for your sakes:
finallie, what punishments he hath executed in
iudgement of your enimies.
6 For we are the children of Abraham his ser-
uant, and the offspring of Iacob, whom he hath
chosen to himselfe.
7 And the Lord againe is the gouernour in deede
and Lord ouer al the earth: but he is our God by
a peculiar right,
8 Namelie, for that he is mindful of that his co-
uenant and word, which shal be of force foreuer
by his commandement:
9 Of that couenant, I saie, which he made first
with Abraham, and after with Isaac, which was
confirmed with a solemne oth,
10 And further established with Iacob or Israel
in these plaine words, to stand for an vnchange-
ble and euerlasting decree:
11 I wil giue you this land of Canaan as a posse-
sion by right of inheritance measured out by me,
12 And that which he promised most freelie, he
hath performed also most faithfullie, For though
they were verie few in number, and of no strength
and liued in that land as strangers:
13 And changing their seates oftentimes, wande-
ring from nation to nation, and remoued from one
kingdome to another:
14 Yet was it so farre off, that he would suffer any
violence to be done vnto them by anie man, that
he also rebuked kings for their sakes:
15 And hath written this decree, as it were in the
few words, Let none touch mine annointed, and
consecrate priests, let no man hurt my prophets.
16 But afterward he sent a famine vpon the earth
as it were called by him, and he did breake all the
strength of bread, that they might al seeme to be
readie to perish streightwaies.

But he ſent a man before them, when they
uld go into Aegypt long before, by a moſt mar-
lous meane, farre from al mans wiſedome, who
uld prepare them a place to ſoiourne in, euen
ſeph, who was firſt ſold as a ſlaue in Aegypt:

But afterward he was bound with iron fetters,
leſſe chained in mind, than in bodie,

Whileſt at the laſt, at the time appointed, men-
n was made of him vnto the king, and the wiſe-
me which the Lord gaue vnto him, did declare
at maner of man, and how excellent he was.

Then therefore the king and lord of the Ae-
ptians did not onlie ſend meſſengers, and looſe
n from his bonds:

But alſo made him the ſteward of his court,
ſo appointed the gouernement of a his af-
res vnto him,

Alſo an abſolute authoritie was giuen vnto
n, ouer al the great princes of Aegypt, that he
uld gouerne the verie magiſtrates of Aegypt
his wiſedome and counſel.

Therefore came Iſrael at length into Aegypt,
Iacob did ſoiourne in the countrie of Cham.

And the Lord increaſed his familie there mar-
louſlie, ſo that they became feareful for this
e vnto the Aegyptians that hated them.

For God did change their mindes againſt his
ple, that they began to hate them, whome they
d ſo greatly before, and now they laboured by
iltie to circumuent them.

Yet did he neuer forſake them, but when their
ſeemed vtterlie deſperate, he ſent Moſes his
ant, and Aaron whom he had choſen, to ſuccour
n.

And they, as they were commanded of God,
n they were ſent, did worke thoſe great ſignes
wonders in the land of Cham.

Wherefore, the Lord did ſend darknes vpon
the

the Aegyptians, which came so soone as the Le
commanded.
29 He turned their waters into bloud, and kille
their fishes in the verie waters.
30 Swarmes of frogs came streightwaie foort
of the earth at his commandement, and went in
the verie chambers of their king.
31 At the voice of his commandement swarm
of flies and lice came foorth in al the coasts
Aegypt.
32 He rained downe stones from heauen, a
horrible flames of lightnings did run through
Aegypt.
33 With these darts he beat downe their vin
and figtrees, and he did breake downe al the tre
that were set in those borders.
34 By his commandement grashoppers and c
terpillers being stirred vp, came foorth witho
number, and deuoured euerie herbe, and consum
al the fruits of the earth.
35 Moreouer, he did slaie their first borne, t
is, euen the chiefe of al their families.
36 Finallie, when al this was done, he brou
foorth his people loden with gold and siluer,
healthful, and indued with strength.
37 Aegypt was glad at their departure, which b
fore was greatlie afraid of them.
38 He couered them as they went foorth in t
daie time, with a cloud against the heat of the su
and in the night, least they should wander to a
fro, he went before them, and lead them with t
brightnes of a shining firie piller.
39 They desired quailes, which were giuen
their desire, and they were satiate with bread fr
downe from heauen.
40 God brake the rocks for them, whence wa
did flowe: yea, euen riuers did run foorth.
41 And this did he, euen mindful of those thin
wh

ch he the holie one in times paſt had couenan-
with his ſeruant Abraham.

Thus then he brought foorth his people, to
his elect, glad and ioiful.

Vnto whom he gaue thoſe countries that were
ſeſſed of ſundrie people, hauing obteined with
t eaſe, whatſoeuer the inhabitants thereof had
en with great trauel and paines.

Namelie, that they being placed there, becauſe
the former inhabitantes had prophaned the
with filthie ſuperſtitions, and vile luſtes, they
uld obſerue the ſtatutes and lawes giuen them
he Lord. Praiſe ye the Lord therefore.

PSALME. CVI.

The Argument.

*ppoſe that this Pſalme, euen as the 126. is to be referred
nto thoſe times, when they which were brought from
abylon with Zorobabel, or elſe with Exra, and Ne-
miah, praied for the reſidue, who notwithſtanding,
ere either detained by cowardiſe, or were afraid by the
fficultie of the iournie, either ſtaied there ſtil, for other
uſes. And the Prophet beginneth at a thankeſgiuing
r the returne granted vnto the people: ſtreight after
deſcendeth to a plaine confeſſion of the ſinnes of the
hole nation, euen from the deliuerance out of Aegypt,
expreſſing alſo the circumſtances euen of the times and
aces, and fullie anſwering vnto that, which we reade
the 9 of Nehemiah, where alſo is repeated oftentimes
at which is here ſet downe in the 4. verſe, the which
ould God in this our moſt miſerable age, in the which
e almoſt ſee the patience of the moſt mercifull and
ghtie God, as it were ouercome with ſuch like ſtub-
rnes: would God, I ſaie, that manie had rather fol-
we this example both publikelie and priuatelie, then to
ſo readie to teare one another in peeces.

The Paraphrasis.

1 PRaise yee the Lord, and celebrate his name: for hee is of moſt excellent and euerlaſting goodnes.

2 Who is able to ſet foorth in words the wonderous works, which he hath done for vs? who is able ſufficientlie to ſet foorth his praiſe?

3 O bleſſed is that man, who at all times, and in what eſtate ſoeuer he is, neuer declineth from vprightnes and iuſtice!

4 But thou, ô Lord, be mindful of me, of thine vnmeaſurable mercie, which thou haſt alwaies ſhewed to thy people, and regard me, to make me partaker of thy ſaluation:

5 That I being a witnes of thy bountie towarde thine elect, may ioy and reioice together with thy people, which thou haſt choſen for thy peculiar heritage.

6 We verelie, I grant, euer as our elders alſo haue erred, haue ſinned, and haue done wickedlie.

7 For, to begin the matter from the firſt originall, thoſe our fathers neuer had anie regard of ſo many miracles wrought in Aegypt, neuer were they mindful of the multitude of thy benefits: for they did ſtriue with thee at the red ſea.

8 Yet God (ô the incredible goodnes!) that he might prouide for his owne glorie, and teſtifie his owne power, hath preſerued them, though moſt rebellious.

9 For he rebuked the ſea, which incontinent dried vp, and he led his by the ſurges of the water euen as by the drie ground.

10 So did they eſcape ſafe out of the enimies hands, God deliuering them.

11 But their oppreſſors, being ſwallowed vp with the waters, did periſh: ſo that not one of them remained aliue.

12

And the Israëlites, being ouercome by this
&, began then verelie to beleeue in the Lord, and
d sing foorth his praises.

But lo, when this was scarse finished, whē they
ddenlie forgetting al these things, would not suf-
r themselues to be gouerned by the will of God,
d his counsels:

But with immoderate lust desired flesh in the
ldernes, and began to tempt and trie the power
the mightie God:

Therefore hee granted vnto them that thing
ich they so greedilie desired, but to their great
rt: for these delicates brought them leaneneſse
d consumption.

Yea, and they went about through enuy to dis-
ce Moses himselfe, and Aaron that holie priest
the Lord.

Therefore the earth gaped, and swallowed vp
than, and couered Abiram with the verie taber-
cles.

But the fire also beginning in the assemblie of
rebellious, the flame did burne them vp toge-
r suddenlie.

The same men made a calfe in the mount Ho-
, and worshipped, when they had molten it,

Changing that their honour and ornament,
n the euerliuing God (ô miserable men!) into a
d image of a bullocke that eateth haie,

And casting awaie the memorie of God the sa-
ur, which hast shewed so manie wonders in Ae-
t:

Who had declared so manie miracles vnto
m in the land of Cham, and had done so horri-
things at the red sea.

Wherefore he was about to destroie them at
e, but that Moses deerlie beloued of him aboue
r, setting himselfe before God in the midst of
slaughter, restrained his wrath, that it should

not be fierce to vtter destruction.
24 What more? when he was about to bring them into the countrie promised, they not beleeuing his wordes at all, did refuse the land, which ought to haue bene most deere vnto them:
25 And therfore disdaining to heare God speake, they stirred vp a tumult in their tents.
26 Therefore, he stretched out his hand worthilie against them, to destroie them in the desert:
27 And did scatter their posteritie amongest the nations, and cast them so into diuers regions.
28 For also they ioined themselues with Baal Peor, that abhominable idol, and did eate the sacrifices that were offered to things that had no life.
29 Against the which wickednes, God being most iustlie angrie, did fal vpon them, and strike them with a most greeuous plague.
30 But Phinees rising vp with great courage, did auenge that horrible fact, and the Lord ceased streightwaie to strike them.
31 And Phinees was counted to haue done that thing iustlie, and therby did obteine the praise that should remaine to al posteritie.
32 But they notwithstanding, prouoked God vnto wrath, at the waters which were therefore called the waters of strife, to the great damage of Moses.
33 For they so stirred his mind, that he also spake something vnaduisedlie.
34 And Moses verelie therefore died in that wildernes, but they that were brought into that land of Canaan, were nothing more obedient to God's commandements than their fathers: for they spared the people, whome God had streightlie commanded to be slaine.
35 And they mixing themselues amongest them did streightwaie learne their manners:
36 And serued their idols, to their most certain destruction;
37 Et

7 Euen comming to this madnes, that they did
aie their ſonnes and their daughters vnto diuels:
8 That they offered, I ſaie, the bloud of their
nnes and innocent daughters,& powred it foorth
illingly to the grauen images of the Canaanites,
nd defiled the whole countrie with moſt cruel
aughters.
Behold therefore their moſt horrible facts,be-
ld the abhominable whooredomes, wherewith
ey of ſet purpoſe polluted themſelues.
Wherewith God being moſt iuſtlie greeued,
ſo burne foorth in anger againſt this people in
end,that though he had choſen them vnto him-
ſe before,he now abhorred them.
He deliuered them into the hands of the Gen-
s, and laid them open to the luſt and pleaſure
heir enimies.
Wherfore they were after ſundrie ſorts vexed
hem afterward,and oppreſſed at their pleaſure.
Notwithſtanding, he did deliuer them againe
r than once,by the which benefits yet it was ſo
e off that they did recouer anie better mind,
contrariwiſe, they ſolowing their owne luſts,
ed not to prouoke him to anger, whileſt that
being forſaken of him, conſumed in that their
wickednes.
And who would not here haue in admiration
nfinite goodnes of God? For lo, though hee
profited nothing with them ſo manie ages,
er by benefits,nor by chaſtiſements,yet heard
eir cries in their diſtreſſes.
And remembring his couenant,and of his infi-
mercie ſuddenlie changing his mind,
He cauſed that euen they, which had carried
into captiuity,ſhould haue compaſsion vpon
Go to then,ô Lord our God, finiſh the worke
hou haſt begun, and gather vs at the length

home vnto thee foorth of the Gentiles, that wee may praise thy name, and set foorth thy praises for euer.

48 Let euerlasting glorie bee vnto thee, ô Lord God of Israel. O al ye people agree vnto me! and saie with one mouth, Amen. Praise ye the Lord.

PSALME CVII.

The Argument.

This Psalme, than the which nothing can be spoken more truelie, nor more eloquentlie, neither yet more diuinelie, doth affirme the prouidence of God, both general and particular, to be most iust and also most merciful, bringing foorth and most elegantlie describing most godlie examples of those things which come to passe, both by sea and by land, that of necessitie we must grant, their causes and effects wholie to be gouerned by God: either against the wicked, which denie God vtterlie, or remoue him from the gouernement of the world, as doe the Epicures: or do thinke that he doth regard the things that he hath made onlie generallie, as do the Peripatetians: or doe bind him to second causes, as do the Stoikes: as also against the superstitious persons, confessing the truth indeed, but attributing to their fained gods, that which belongeth to the most mightie and merciful God alone. And the which lies being vnworthily condemned, the Prophet doth admonish the godlie, and them that are truelie wise, that they should learne rather to haue the works of God in admiration, and to praise both his most excellent wisedome and moderation in them, than to cal them into doubtful questions, and to dote with the wicked.

The Paraphrasis.

1 PRaise the Lord, for his infinite goodnes and euerlasting mercie deserueth the same.

2 O you the innumerable multitude, whom God hath deliuered out of manifold dangers, and forth of the hands of your enimies, acknowle-

is thing with me!

For how manie hath he gathered from the be-
nning of the world, which were ſcattered from
e eaſt and the weſt, from the north and ſouth
ean ſea?

How manie wandering in the waſt wilderne es,
d ſeeking a citie commodious to dwel in,

Halfe dead, and killed with famine and thirſt,

Crieng vnto him in their extreame miſeries,
h he heard? and being drawne foorth of their
reſſe,

Hath he brought into the right waie, and led
m into commodious cities.

Let theſe men therefore ſet foorth this his
at mercie before the Lord himſelfe, and ſhew
rth his maruelous workes to other men.

Who hath refreſhed them panting for thirſt,
fed them ſo mercifullie being hungrie.

How manie alſo, being ſhut vp in darke pri-
, and euen as it were in the darkenes of death,
g chained in their mind with ſorrowe, and in
r bodie moſt ſtreightlie with iron fetters?

And that worthilie, becauſe they did not obey
commandements of God, which are ingrauen
e minds of all men; but rather folowed their
e luſtes, than the counſels of God.

Notwithſtanding, when the Lord had tamed
r fiercenes ſo, and had brought them to this
t, that they could finde no helpe in anie,

He heard them crieng vnto him in this their
eſſe, and deliuered them from their miſerie;

And bringeth them from the dungeons of the
ns, and darkenes of death, breaking their fet-
f iron.

Praiſe ye therefore this ſo great mercie of the
l before him, and declare his wonderful actes
her mortal men,

Who hath broken the braſen gates, and hath

broken in peeces their iron barres.
17 What shal I speake furthermore of them, who by their owne foolishnes, going in the waie of wickednes, and being oppressed by manifold diseases, do suffer the reward of their madnes?
18 And loathing al maner of meate, are at deaths dore.
19 Whome notwithstanding the Lord did heare, erieng vnto him in his miserie, and he deliuered them out of their distresse.
20 And he speaking but one word, did take away al the cause of their deadlie disease, and restored them to health.
21 Let these men therefore praise this his so great mercie before the Lord also, and publish his maruelous workes before other mortal men.
22 Let them offer the sacrifices of praise vnto the Lord, I saie, and let them rehearse with great ioie what he hath done for them.
23 But they which go vnto the seas by ship, and there continue, and are occupied in the waters:
24 They surelie behold the great workes of the Lord, and they may see with their eies how maruelous he doth shew himselfe in the mightie surges of the sea.
25 For so soone as hee speaketh, the windes do rise, and streightwaies stir vp horrible tempests, and the seas do swel with the raging stormes.
26 The mariners with their ships are now lifted vp to heauen, and now rolled downe to the low bottomes, their minds fainting for feare:
27 The whirlewinds do tosse them round about, they stagger here and there like dronken men, so that neither their cunning, nor their strength hath anie place:
28 Whome yet calling vnto him in this distresse the Lord deliuereth from these miseries, wherwith they were vexed.
29 Fo

For hee, which had raiſed the ſtormes, doth
lme them, and the raging of the flouds doth ſud-
nlie ceaſe.

But they, when the flouds are aſſwaged, being
ful, are at the length brought by him into the de-
ed hauens.

Go to then, ye alſo ſet foorth ſo great mercie
the Lord before him, and declare vnto other
rtal men his maruelous workes.

Let theſe men, I ſaie, praiſe the Lord in the
d multitude of the people ſtanding about them:
, let them praiſe him in the aſſemblie of their
eſe men.

For he the ſame, ſo oft as he pleaſeth, turneth
wildernes into flouds, and the wel waterd pla-
into a drie wildernes.

And he turneth the moſt fruitefull countries
o extreame barrenneſſe, prouoked by the ſinnes
he inhabitants.

Contrariwiſe, he bringeth in againe ſprings of
ters, flowing abundantlie vpon the deſerts and
ntries not inhabited for their drineſſe.

And he placeth there, men that liued moſt mi-
blie before, who do alſo build moſt populous
es,

Do ſowe the fields, do plant vines, & do reape
ne in abundance:

Euen becauſe he, of his ſingular mercie, doth
h multiplie them, and doth increaſe their cattel
ruelouſlie.

And they againe (ſo doth he change the courſe
hings) are diminiſhed, and oppreſſed with an-
ſh, and are broken with all kinde of calamitie
miſerie.

He alſo maketh the princes, which were ter-
le to others before, by taking awaie al their au-
ritie, moſt contemptible and deſpiſed, that they
owe not whither to turne them.

41 He also raiseth vp the poore and oppressed, and spreadeth their families like a flocke.

42 Let all them therefore, which are of vpright iudgement, behold & marke these things, and take great pleasure thereof: but contrariwise, let all the wicked, which raile against Gods prouidence, being conuicted, hold their peace.

43 Lo then therefore, whosoeuer is desirous of true wisedome, let him giue himselfe wholie to consider these things, that he may atteine vnto the knowledge of the infinite mercie of the Lord.

PSALME. CVIII.

The Argument.

This Psalme is gathered partlie of the 7,8,9,10,11, verses of the 57. Psalme, partlie of the 5,6,7,8,9,10,11,12. verses of the 60. Psalme, where ye may seek the grounds.

The Paraphrasis.

1 Being prepared with my whole heart ô God to praise thee, desire to do it both with voice and instruments: go to therefore my tongue,

2 Go to viol and harpe, awake with me in the morning.

3 The nations most far off shall heare me publishing thy praises, the people shal heare me singing vnto thee.

4 For thy goodnes surelie hath extended it selfe vnto the verie heauens, and thy truth euen vnto the clouds.

5 Declare thy selfe ô God, to sit aboue the heauens, and shew thy glorie to the whole compas of the earth,

6 That they may bee deliuered whome thou louest, saue them therefore by thy power, and heare me:

7 And doubtlesse it will so come to passe, God speaking vnto vs out of his sanctuarie. Wherefore

ore, I wholie reioice nowe of the victorie: for GOD wil graunt vnto mee, that I ſhall ſet my kingdome in order, and ouercome mine enimies. Therefore I will deuide the fieldes of the Shemites, and will meaſure out the vallie of Succoth.

I wil haue in poſſeſsion my Gilead, and Manaſſeh beyond Iordan, driuing away the Gentiles that are about them: Ephraim ſhal be the greateſt part of mine armie, I wil place the throne of iudgement in Iudah.

But the ſtrangers, how ſtout ſoeuer, ſhall do my vile workes: the Moabites ſhal hold vnder the baſen to waſh my feete: I will command the Idumeans to take vp my ſhooes being put off, and caſt vpon their heads: I wil triumph ouer proud Paleſtina with ioiful acclamations, as ſhe hath triumphed ouer vs before.

But by whoſe conduct ſhall I win ſo manie ſtrong cities? and what power ſhall I reſt vpon to come into Idumea?

Verelie, thou being our captaine, and truſting to thy power, ô my God, though thou haue forſaken vs before, and haſt refuſed a long ſpace to go before our armies.

Therefore helpe thou vs ô Lord, after the calamities of ſo manie yeares: for the help is vaine that is hoped for of men.

We truſting only vnto God, ſhal do valiantly, and alone wil treade downe our enimies.

PSALME. CIX.

The Argument.

This Pſalme is written by Dauid with ſuch a terrible and feareful ſtile, as thou canſt ſcarſelie finde anie example in the whole ſcripture like vnto it: wherefore it muſt be vſed in praier, and alſo read with great iudgement; yet is there ſome vſe thereof, ſo that we adde theſe cautions,

cautions. Namelie, first of al, that we be not drawne with the spirit of vengeance or false zeale: but that wee seeke rather the glorie of God onlie, and that earnestlie, and as he himselfe commandeth: then, least we vse these and such like praiers vnaduisedlie against certaine persons, seeing that we can not easilie knowe, who do sinne vnto death: and we are bound to praie for the repentance and saluation of al. For otherwise, that wee may make praiers indefinitelie, and with the exception of the secret iudgements of God, being led with the true zeale of God against the enimies, who of desperate malice yeeld their seruice vnto Sathan, and persecute Christ and his members cruellie with an euil conscience, that he will destroie those euil men as they deserue, it is plaine hereby, that Christ himselfe commandeth vs dailie to praie, that his kingdome may come: the which thing verelie cannot come to passe, but by the ouerthrowing of the kingdome of Antichrist, and by destroieng al the desperate enimies of the Gospel, and of the true Church. Yea, of such imprecations conceiued against certaine persons, we haue not onelie this example, and others also in the Psalmes: but also in the writings of Paule, as Galathians 5, verse 12. and 2. Timoth. 4, verse 14. and in Peter, Actes. 8, verse 20. although he mitigate that imprecation afterward. And also the olde Church did powre out these and such like praiers against Iulian the Apostata, the which the verie end did proone that they were heard: and surelie, vnlesse sometimes we might vse them, it were in vaine which is written 1. Iohn. 5, verse 16. But these things are not to be drawne into example: and, as I said before, we must take great heede, least either for desire of vengeance, or false zeale, or vnaduisedlie vsing them, we sinne against either, or against both the tables of the Lawe, and bring vpon our owne heads the thing that wee praie against others. As concerning Dauid, and this Psalme, what bitter hatred he sustained, and how cruellie he was persecuted manie yeares by Saule and his, it may be vnderstanded by his owne historie: yet, that hee did beare no priuate ha-

tred

tred against Saul, it appeared by that, that he spared him so oft: neither is it read, that he did anie thing cruellie in that whole time of banishment. Therefore did he regard the glorie of God alone, and the restoring of the kingdome, trusting vnto the promises of God. Furthermore, the end doth declare, that Dauid did speake these things wholie by the spirit of prophesie, and as he were a figure of Christ himselfe, as Peter doth teach vs, Actes 1. verse 20. The which agree with the historie of Christes death, and with the punishments, which the miserable Iewes do now also suffer: which things Dauid doth pronounce of himselfe, and of his enimies in this Psalme. And although it can not be certainelie determined, against whom speciallie Dauid cast foorth these darts: yet I iudge their opinion to be most probable, which do refer them vnto Doëg. For they agree with his fact, which was most horrible: and the 16. verse of this Psalme doth point as it were with the finger, the circumstance of that time, as also the 8. verse of this Psalme doth make mention of his office and charge. And although the holie scripture make no mention of Doëg afterward, yet can it not be doubted, but these prophesical execrations did fal vpon him, and such as we see also conceiued against him in Psalme 52. Finallie, let them al know, who following the example of Doëg, or Iudas, do persecute the Church at this daie no lesse cruellie: and namelie they, who exercising the same hatred, that they haue receiued of their Elders, haue not ceased of late to stirre vp the king by them bewitched, to the most cruel murthers of most innocent men, and whose crueltie is not yet satisfied: let them know, I saie, although the Church do not applie these praiers precisehe against them, yet both they and theirs (vnlesse they repent, which I rather desire doubtles) haue the same, and peraduenture more greeuous punishments, euen in this world, hanging ouer their heads: as alreadie is come to passe vpon manie of them.

THE

THE PARAPHRASIS.

1 O GOD mine onlie honour, and by whose iudgement I know I am allowed and commended as innocent, whome these men do condemne as most wicked, keepe not now silence.

2 For thou seest with how manie most false slanders I am assailed by wicked, deceitful, and lieng men:

3 With how great hatred they inuade me, both in word and deede, that I should not escape anie waie: finallie, how vnworthilie they fight against me.

4 For surelie, they render vnto me hatred for amitie: and there remaineth nothing vnto me, but onlie to flie to my praiers.

5 For my benefits I saie, they render iniurie: and for loue, hatred vnto me.

6 Chieflie that most wicked man, who seeing he hath abused his authoritie against the good and the godly, cast him downe againe vnder some wicked man, vnto whose lust he maie be subiect, and cause him to haue enuious men againe at his elbowe, which may let his purposes.

7 Let him be drawen into the lawe, and let him neuer go out, but condemned: and so manie petitions as he shal make to the iudge, let them bring vpon him so manie penalties.

8 Let his life be short, and let another take his charge, when he is put foorth of office.

9 Let him leaue his children fatherles, and his wife a widowe.

10 Let his children wander from dore to dore to beg their bread, al their goodes being destroied and wasted.

11 Let the cruel vsurers snare him, and al his substance, with their most intricate snares: and what soeuer

ſoeuer he hath gotten by ſore labour, let it fal vn-
o men that pertaine nothing to him.
12 Let none of them, which were his welwillers
before, retaine conſtant friendſhip with him: let
no man haue compaſſion of his fatherles chil-
dren.
13 Let his kinred vtterlie periſh, and let him be
deſtroied in his next poſteritie.
14 Let the Lord cal vnto memorie, not onlie his
ſinnes, but alſo the ſinnes of his fathers, and of his
grandfathers, and alſo let him cal to memorie the
ſinnes of his mothers kinred, neuer to blot them
out:
15 Yea, let them be alwaies in Gods ſight, whi-
leſt the remembrance of him bee vtterlie abo-
liſhed.
16 For trulie, his manners do deſerue this, that his
puniſhment ſhould be equal to his tranſgreſſion,
for one that hath bin ſo far from al humanitie, that
he hath not onelie had no pitie on me, but alſo
hath ſought me vnto death, which am vexed for no
deſeruing of mine owne, and am forſaken of them
that ought not ſo to do, and one that am vtterlie
confoniſhed.
17 He delighted in curſings, the which rather let
them fal vpon his owne head: and as he was an
enimie of al humanitie, ſo let it depart far from
him:
18 Yea, let al kinde of calamitie, ioined toge-
ther with thy wrath, cleaue vnto him like a gar-
ment, and inuade him wholie, as the drinke re-
ceiued into the bodie, entreth into the bowels, and
the ſtrength of oile doth pearſe vnto the verie
bones.
19 And let him haue perpetual miſerie to be co-
uered therewith wholie as with a cloke, and like
a girdle wherewith he may be alwaies girded when
he commeth foorth.

20 And

20 And let them haue this reward of their wickednes of the Lord, which are mine enimies, and deuiſe my deſtruction with their deadlie ſlanders.
21 But thou againe ô Lord God, grant vnto me this thing for thine owne names ſake, that thou wilt deliuer me for thy great mercie.
22 For I am moſt miſerable, and verie poore, and moſt deepelie wounded in my heart.
23 I vaniſh awaie like a ſhadowe when the light goeth downe, and I leape here and there like a graſhopper.
24 My knees do faile for hunger, and my bodie is conſumed, al iuice being waſted.
25 And, which thing is moſt greeuous of al, they are ſo far off from being touched with anie drop of mercie, that contrariwiſe they take occaſion hereof to raile againſt me: and if peraduenture they ſee me, they wag their head in deriſion.
26 Helpe me ô Lord my God, and deliuer me for thy ſingular clemencie.
27 Shew ſome notable worke, that al men may confeſſe that I am preſerued, not by humane power, but by thine onlie helpe and patience.
28 Go to then, let theſe men curſe me as long as they luſt, ſo that thou do fauour me: they wil riſe againſt me I know wel inough, but in the end they ſhalbe aſhamed of themſelues, and I thy ſeruant, wholie addicted vnto thee, ſhal reioice.
29 Mine enimies, I ſaie, ſhal be clothed with ſhame and reproch (which they haue wilfullie called vpon themſelues) as with a garment.
30 But I praiſing God openlie, wil ſet foorth his benefits exceedinglie, and wil praiſe him before al people:
31 Who ſtandeth by the poore, that he may defend their life appealing vnto him, againſt vniuſt condemnations.

PSALME.

PSALME. CX.

The Argument.

I think that this most excellent and most pretious Psalme, maie aptlie be called an epitome of the Gospel promised, wherin truelie (although the Iewes, which were giuen vp into a reprobate sense, go about to couer light with darknes) these chiefe points of our saluation are declared, both with a great perspicuitie, and a marueilous breuitie. First, the diuinitie of Christ, verse 1. as Christ himselfe doth interpret it, Mat. 22, 42. &c. For the verie enimies of Christ did not doubt, but he should be man, & that of the stocke of Dauid. Secondlie, his humanitie, with his euerlasting power and kingdom, both in heauen and in earth, and also with the name which is aboue al names (the verie Godhead being excepted) and therefore the vnitie of the person in both natures, besides that presence of his diuine maiesty, which Eutyches affirmeth, is in the same verse, in these words, Sit at myright hand as the Apostle doth interpret it, Heb. 1, 12. Thirdlie, the battels of the same King, and his victories against al his enimies, visible and inuisible, in the last part of the same verse, as the Apostles interpret it. 1. Cor. 15, 24. and so forth, and Heb. 10, 13. Fourthlie, from what time this King began his kingdome, verse 2. as Esai doth interpret it, Esai. 2. 3. and by the theefe hanging vpon the crosse, Luke. 23, 42. whereunto Pilate himselfe, though he thought no such thing, did subscrib it in three languages. Fiftlie, a plain descriptiō of the true Church, that is to saie, of them that are set vp against the enimies of this King, in the 2. verse. First, that they are a people which do obey willinglie, and without dissimulation. Furthermore, like as souldiers are knowne by their liueries, or other cognisance, vnder whose standards they fight, euen so the armies of this most holie King are knowen by holines: and this holines without al doubt before God, is Christ himselfe, who is made vnto vs wisedome, iustice, sanctification, & redemption: and in whom we

are without spot or blot. But before men, the verie fruits of faith are the cognisance: the which thing the prophet declareth, borowing the maner of his speech, of the ornaments of the Priestes and Leuites, in the which chiefly at their solemne feastes, they came foorth euerie one in their order. Thirdlie, he signifieth that this beauty doth now lie hid vnder the crosse and miseries, whervnto the Church is subiect: but that which we are, as is written 1. Iohn. 3, 2. shal appeare in that daie of the restoring of the Church, whereof Peter speaketh, Acts 3, 21. & Paule, 1. Cor. 15, 28. In the fourth place, he compareth the assemblie of the godlie, how miserable so euer it is, with the armie of most chosen yong men: that we may knowe, that the power of God is made perfect in our infirmitie, the which power chiefly appeared in the first infancie of the Christian Church being newborne, euen with the great shame of those that succeeded afterward. Finallie, al these things, to wit, both the Church it selfe, and al the gifts wherewith it is adorned, he saith by a most excellent and apt similitude, that it is a dew fallen downe from heauen, as out of the wombe of the morning: that is to saie, it is the meere and onlie gift of the free goodnes of the heauenlie father. Sixtlie, a description most perfect of another office of Christ, that is to saie, of his eternal priesthood, confirmed by an oth: repeating also vnder the figure of Melchisedech, the coniunction of both the natures into one subiect, verse 4. of the which thing, how many and how great mysteries there be, it is declared in the 7. Chap. of the Epistle to the Hebrues throughout. Seuenthlie, in the 5, 6, 7, verses, the battels chiefly of Christ himselfe, and afterward, euen of the Church which shal follow, from the beginning of the reuelation of the Gospel, vnto the second comming of Christ, against al the most mighty Princes, and chiefly against Sathan, the Tyrant of this world: vnles by the Monarch, whereof he speciallie maketh mention in the 6. verse, we had rather vnderstand the Romane empire, and his image, euen Antichrist. The which thing Daniel did expound more plainlie afterward, Daniel. 2, 44. and Iohn in the Reuelations: when the triumph shal be [illegible]

uch more glorious, both of the captaine, and also of the ouldiers, as the battell hath more sore and longer con-inued.

The Paraphrasis.

Other fathers indeed are the Lords of their children, but this sonne that is promised vnto me is my Lord, being verily the eter- God, & in that he is verie man also to be born y kindred, he shall be so highly exalted of Ie-ah, (which hath decreed this from al eternitie) he shall sit at his right hand: that is to say, that hal haue rule & dominion ouer al things crea- without any exception. Yet wil there not want ie, and those most mightie enimies, which will their king, but all their enterprises shal be in e. For the Lord will cast them down, and tread all vnder his feete, not one being excepted. And Iehouah will giue vnto him in Sion this dome of euerlasting stabilitie ouer al the ends e earth: yea, as I haue sayd alreadie, which be extended euen to the verie right hand of , of the which kingdome the power shal be eat, that the more enemies it hath, the more llent and more euident shall it be.

nd the people which willingly and obedient- er themselues to be gouerned by him, after ite victories had ouer the enimies, in the day the king, when he hath ouercome all his ene- , shall muster al his armies to make a triumph, appeare before him also in garmentes of tri- h, which shall be holie, most pure, and most ng. Then, I say, ô king, thou shalt beholde the itude of thy most chosen yong men, which the ning of that most heauenly light hath brought h vnto thee, by powring downe her most plen- l dew vpon the earth.

And doe not maruell that I haue made menti-

on

on of holy garmentes. For all thinges shall here be most holie, and separate altogether from all impuritie: for they shall be consecrate and made holie euen by him, that is both a mightie king, & a most holie Priest. For Iehouah hath appointed him to be a Priest also, & that with an inuiolable oth, & hath made him, not like Aaron and his posteritie, euen mortal men offering transitorie things, but an eternal Priest, with a spirituall and most pure sacrifice, (to wit, himselfe) being once offered to reconcile his vnto God for euer, of the which eternall Priest, that great Melchisedech was figure, as he is set forth vnto vs by Moses.

5 Wherefore, thou holie assemblie, with what stormes soeuer thou be tossed, be voyd of care, trusting vpon so great a King and Priest. For he wil alway be present with thee, and will destroy in his anger those kinges that striue against thee, at the verie time and moment, which he hath most wisely determined.

6 And hee will bring into subiection vnto his kingdom the people far and wide, sauing his own, and making an horrible slaughter of the rebels euerie where, and he will ouerthrow that monarch that ruleth so farre and wide.

7 Yet shall he himselfe drinke also of the brooke before these triumphs, and shal suffer all the miseries of the most greeuous battell, wherwith he may seeme to be swallowed and drowned: but it is so far off that he should hereby suffer anie detriment, that contrariwise by this same meanes, he shall lift vp his head most high, crowned with euerlasting glorie.

PSALME. CXI.

The Argument.

It appeareth that this Psalme, and certaine other that follow, which haue a common title Haleluiah, *were*

the-

ther they were written by Dauid, or by other prophets and singers, were set foorth for this purpose, that the people comming together to the temple, chiefly at the solemne feasts, should vnderstand, that this is the end of sacrifices, and other holie rites, euen to praise God: not that the forgiuenesse of sinnes, and righteousnes should be sought in those works: but that euerie one being admonished by those visible signes, should rise vp by true faith to the verie things signified, (namelie, to Christ, and the benefits promised in him) and so should set foorth the bountifulnes of God by an earnest confession of the same, which is the true vse euen now also of the Christian assemblies and sacraments. And there be set foorth in this Psalme, the goodnes of God, his wisedome and iustice to be considered: first, in the creation, ruling and gouernement of the world: then, in that marueilous deliuerance out of Ægypt, and other further testimonies, whereby God did declare his singular fauour towards the people in diuers sorts: finallie, this Psalme is concluded with a most graue sentence, which is to be set against al the blasphemous words of wicked men, dissuading this most comfortable doctrine.

The Paraphrasis.

PRaise ye the Lord with the whole heart, ô ye people that be gathered together and consecrate to him, to declare his benefits in his assemblie.

For the works of the Lord verelie are great, but they be knowen vnto them, which are delighted in the consideration of them.

For a maruellous brightnes doth shine foorth in his works, compelling the minds of al men that behold them, to giue him honour: and whatsoeuer the wicked doe prate, his most perfect iustice doth shew foorth it selfe to be seene, in the gouernement of them.

But especiallie, that most mild and merciful

Lord

Lord hath appointed for vs this solemne memorie of his benefites.

5 For this is he, which hath ministred that meate sent downe from heauen, to those that feare him, whole fortie yeares long, and that orderly measured to euerie familie: for he is neuer forgetfull of his couenant.

6 Furthermore, by taking away those countries from the inhabitantes, and giuing them in possession to his people, he declared in deede of how great power he is.

7 Certainly, those thinges which he wrought for vs by his owne power, when hee came ouer into these countries, do declare both his most constant fidelitie in performing his promises most manifestly: and also his iust seueritie in punishing wickednesse: and they doe proue, that all those things remaine firme and stable, whatsoeuer he decreeth.

8 And we vtterly grant, that these thinges, seeing they are directed by a most certain and most right rule, are so established, that they cannot once wauer, much lesse be altered or abolished.

9 Therefore he did not onely bring in his people thither, but also did defend them in al dangers. For he so couenanted at that time with his people, that he did prouide by certaine statutes for the keeping of his couenant. Finally, his name is holy vnto him but terribly to his enimies.

10 Therefore this is the chiefe point, and the verie summe of true wisedome, *To feare the Lord.* They certainly are truely wise, whosoeuer doe obey his commandements: and his praise, though it be despised of the wicked, yet shal it remaine for euer.

PSALME. CXII.

The Argument.

Like as of necessitie they were diuersly affected, which went vnto the temple, either in the solemne feasts, or

other times: euen so do we see, that these Psalmes were applied to diuers ends, like as also the Apostle, 2. Tim. 2, 1. maketh foure kinds of publike praiers. This Psalme therfore pertaineth vnto those praiers, wherin we praie for deliuerance from those things that do presse vs: although it is not written so much in forme of supplication, as of consolation, as though the Prophet should comfort and raise vp the miserable & careful, that notwithstanding, they should courageiouslie go forward, and not be ouercome with the greatnesse of calamities, and so either despaire, or decline to wicked counsels, as it oftentimes falleth out in such distresse. And the promises pertaining to the commoditie of this life, are set foorth to be considered against those temptations, for two causes especiallie. First, because we are verie oft tempted by Sathan, by the losse, or by the endangering of temporal commodities. Against the which temptation, we verie aptlie opposed those promises which are directlie contrarie: furthermore, because the old testament had those promises plainlie expressed. But surelie it was neuer the meaning of the holie Ghost, to retaine the minds of the faithful in the waiting for these things, seeing they were the pledges onlie of spiritual graces, & that with a condition annexed, so far as God did knowe them to be expedient, seeing these temporal things are neither absolutelie of themselues, nor necessarilie good. That great learned man Mollerus doth write verie aptlie, that this Psalme is a plaine commentarie of the saieng of Paule, 1. Tim. 4, 8. Godlines hath the promise both of the present life, and of that which is to come.

THE PARAPHRASIS.

O Blessed is the man, though manie think the contrary, who fearing the Lord, doth obeie his commandements willinglie, and with his power!

For his posteritie shal flourish: for God fauoureth the generation of the iust.

3 His familie is filled with riches, and the things that he hath iuſtlie gotten doe continue.
4 That meeke, merciful, and iuſt God, commandeth the light to ariſe vnto them that walk vprightlie, in the middeſt of the darkenes of calamities.
5 A good man is alſo liberal, he lendeth, and gouerneth his things vprightly and iuſtlie:
6 Wherefore he ſhal neuer fal, and his memorie ſhal be for euer:
7 He ſhall be ſhaken with no ſlanders, neither with any euil tidings, but ſetling his hope vpon the Lord, ſhal conſtantlie confirme himſelfe.
8 By this meanes his heart being ſtaied, hee will courageouſlie wait, whileſt that he ſee his aduerſaries ſuffer the iuſt reward of their wickednes.
9 In what ſtate ſoeuer he is, he continueth to be liberal vnto the poore, and remaineth iuſt: wherefore, he is increaſed daily more and more with glorie and honour.
10 The wicked ſeeing this his felicitie, will be greatlie greeued, and will gnaſh with their teeth but they ſhall conſume awaie, al their enterpriſes being brought to naught.

PSALME. CXIII.

The Argument.

The Leuites, which were appointed to ſing, do exhort themſelues mutuallie in this Pſalme, to praiſe the loue of God towards man, teſtified by manie benefits, chiefly toward the miſerable and poore, ſuch as were Ioſeph, Moſes, Dauid, and Daniel: vnto the which example doubtles this Pſalme hath reſpect: like as that which treateth of the barren women, verelie is to be referred to Sara, Rebeccah, Anna. But in the verie beginning straight waies we are admoniſhed, that theſe praiſes are then onlie accepted, when they proceed from the ſeruants of God, and are giuen to that true God, as he openeth himſelfe in his word. for this is meant by the name Iehoua

Iehouah. And seeing that the Leuitical priesthood is taken away, and al we Christians are now consecrate to offer this sacrifice of praise before the throne of God, it appeareth that this exhortation doth appertein to al Christes Church.

The Paraphrasis.

PRise ye, praise ye, I saie, ô ye seruants of Iehouah, the name of Iehouah.

2 Let the blessed name of Iahouah be prai- now and for euer.

For most iust causes of praising and giuing vnto laud do declare themselues, from the rising of sun euerie-where vnto the setting of the same,

The Lord doubtles hath a more high domini- than all the Gentiles, and also he exalteth his ie aboue the verie heauens,

Is there any like vnto the Lord our God, which th most glorioustie in a most high place?

And yet doth abase himselfe so lowe of his infi- goodnes, that he beholdeth & gouerneth both things that are done in heauen & in earth.

Wherefore this is he that raiseth vp the abiects exalteth the miserable, lieng in the dunghils:

Whome he placeth among the princes, among rinces, I saie, of his people.

inallie, he causeth that they that were barren re, and without comfort, suddenly being made ers of manie children, were filled with ioie. e ye the Lord.

PSALME. CXIIII.

The Argument.

probable, that this elegant and excellent Psalme, was g especiallie in the feast of the passouer, which was ointed peculiarlie to celebrate the deliuerance out of gypt, and the bringing in of them into the land of mise: the which things, seeing they were the figures of

that true and euerlasting deliuerance by Christ, from the most miserable bondage of Satan, sinne, and death, and of the bringing of vs into the verie heauen, it is plainlie perceiued how much more we, than the old people, are bound to celebrate so great mercie of God, especiallie in our holie feast of thanksgiuing.

THE PARAPHRASIS.

1 WHen Israel came out of Aegypt, euen the posteritie of Iacob from that cruel people,

2 The Lord did consecrate Iudah to himselfe, and Israel for a people, ouer whome he would chiefly rule.

3 The sea did flie at his sight, comming foorth of Aegypt, least it should hinder his passage, Iordan driuing her waters backward, made it selfe passable, that he might come ouer.

4 The verie mountaines (the tops of the rocks as it were the hornes of rams beating together) and the hils like lambes did leape?

5 And wherefore, ô sea, diddest thou flie? wherefore, ô Iordan, diddest thou driue back the waters?

6 Wherefore ye mountaines like rams, and why did ye hils like lambes so leape?

7 Verely it was meete that thou, ô earth, shouldest tremble at the sight of the Lord, going before his people, at the sight, I saie, of the God of Iacob,

8 Who turned the rocke into pooles, euen the head rocke into flowing waters.

PSALME. CXV.

The Argument.

This Psalme doth conteine an example of publike prayer conceiued with great boldnes for the preseruation of a Common wealth against prophane nations, though it be not euident what battel this was, and to what time this Psalme is to be referred. I do applie it to the battel of Iehosaphat, 2. Chron. 20. or else suppose that it was

indited for the Church generallie to some such vse. Now besides manie excellent sentences, it conteineth a notable comparison of the true God with the false: and it teacheth furthermore verie plainlie, that the last and chiefe end of our praiers ought to be, not anie commodities of our owne, but the onlie glorie of the true God.

The Paraphrasis.

That we desire deliuerance out of this peril
of thee, ô Lord, be it far from vs, that wee
should aske it as due vnto anie righteous-
se of ours, neither that anie glorie or dignitie
uld arise thereof to vs: but that rather thou
uldest prouide for thine owne name, that is to
, that it may appeare plainlie thereby how libe-
hou art in promising, and how true in perfour-
g thy promises.

For I beseech thee, why doest thou suffer these
anie longer to aske in derision, Where is their
?

Our God, ô cursed men! of whome ye demand
re he is, is in the heauēs, indued with far grea-
naiestie than any earthlie prince, by whose po-
and also most free will, al things were created
beginning, and are euen now gouerned.

ut your idols, if the matter be considered, are
and siluer, and therefore dead things without
se: but if regard be had of the workmanship,
are made by the hands of men:

hey haue a mouth, and are dumbe: what can
then answere you? they haue eies, and are
: what can they then see what is done here?
hey haue eares, and are deafe: wherefore then
power our praiers vnto them? they haue no-
d smel nothing: whereunto then serueth the
me and smel of sacrifices?

hey haue hands, but touch nothing: what can
then giue you? they haue feet, and cannot go:

how then can they make haſt to helpe you?
8 And to ſpeake al at one word, what letteth it, but that you your ſelues that worſhip them, be as witleſſe and ſenſeleſſe as the verie ſtocks & ſtones in whom ye truſt.
9 But thou Iſraël truſt in the Lord, the ſure ſhield and defender of al them that put their truſt in him.
10 Thou chieflie the offſpring of Aaron, which ought to go before others, both in doctrine and example, truſt in the Lord, the ſure ſhield and defender of al that put their truſt in him.
11 Finallie, how manie ſoeuer do profeſſe to worſhip Iehouah, truſt you in the Lord, who is the ſhield and defender of them that fixe their hope in him.
12 The Lord (doubt ye not) careth for vs, he wil bleſſe, he wil bleſſe the poſteritie of Iſrael, he wil bleſſe the kindred of Aaron.
13 The Lord is bountifull toward his true worſhippers, both toward the noble, and alſo the mean abiect.
14 He will heape you, euen you, I ſaie, and your poſteritie, with new benefits more and more.
15 For the Lord, which hath made the heauen and the earth, hath receiued you into his fauour.
16 And he inhabiting thoſe moſt high heauens from whence he ruleth al things, hath granted the vſe of the earth, and of infinite good creatures wherewith he hath adorned it, vnto men of his ſingular liberalitie.
17 Euen for this purpoſe, that they ſhould publiſh his glorie in the earth, the which thing verely the dead cannot perfourme, vnto whome death ſelfe, taking awaie the vſe of the tongue, hath ioined ſilence.
18 Deliuer vs therefore, ô God, that we may ſet foorth thy glorie both now being aliue, and euer. Praiſe ye the Lord.

PSALM

PSALME. CXVI.

The Argument.

Whether we refer this Psalme vnto Dauid, whom we certainlie knowe to haue bene marueilouslie deliuered oftentimes by the Lord, from most present death, and also from most great anguish of mind, or to any other: it conteineth an example of a singular thankesgiuing, wherein we may vnderstand how far sometime the best, and most vpright men vse to be cast downe, and vnto whom in such case we must flie: finallie, how happie an end there shal be of al temptations, so that we refraine our impatience by the bridle of faith.

The Paraphrasis.

1 ALL my loue is in the Lord, hearing the voice of my praier.

2 And giuing attentiue eares vnto me: therefore also I wil cal vpon him so long as I liue.

3 Behold, I was bound in the chaines of death, and verie anguish of the graue held me, being ouercome with the sorrowes of my heart.

4 Then I called vpon the name of the Lord, I beseech thee, ô Lord, said I, deliuer my most miserable soule.

5 And what else should I say here, than that which straightwaies prooued in deeds verelie, that God is verie mild toward his, and verie iust in performing his promises, and that our God is most mer-

6 and that the Lord finallie doth defend those that walk plainlie & vprightlie, because he did help me readilie, when I was brought to extremitie.

7 Turne to therefore, ô my seelie soule, returne now vnto thy selfe, and take rest, seeing that so notable a change of thy state is wrought by the Lord.

8 For thou, ô Lord, hast deliuered my life from death, thou hast staied the teares of mine eies, thou

haſt eſtabliſhed my feete, that I did not fal.
9 So that I may walke now ſafe and ſound before thee among the liuing.
10 For I beleeued the promiſes of the Lord, and therefore did I ſpeake, euen my faith miniſtring voice and words to me, being moſt ſore oppreſſed with ſorrowe.
11 For I grant that I was ſo far caſt downe, that I knewe not whither to turne mee: and finding no ſtaie any where, did decline vnto this, that I iudged with my ſelfe, that both the verie men, and whatſoeuer they do, is nothing.
12 But, ô Lord, this moſt dangerous temptation being ouercome by thy power (for how can that thing be vaine, which is taken in hand by thine appointment? or how can they be nothing with thee vpon whome thou haſt beſtowed thy graces?) what ſhall I giue againe vnto thee for all thy benefites which thou haſt beſtowed vpon me?
13 Verelie I will take in my handes the cup of thankful ſacrifice, and calling vpon thee by name, ô Lord, I wil teſtifie openly, that I knowledge the deliuerance to be of thee.
14 And thoſe things wich I vowed vnto thee, O Lord, when I was in danger, wil I now paie in the preſence of al the people.
15 I acknowledge therefore, and profeſſe as the truth is, that thou doeſt not deſpiſe thoſe to whom thou haſt once bin beneficial, but loueſt them moſt deerelie, and that thou wilt in no wiſe vnaduiſedly deſtroie them.
16 Verelie therefore I am thy ſeruant, thy ſeruant I ſay, euen thy bond ſeruant, and therfore haſt thou broken the bonds wherewith I was bound.
17 And I againe, as is meete, do render vnto thee this ſacrifice of praiſe, and cal vpon thy name.
18 I paie the vowes vnto thee, which I haue promiſed, before the whole aſſemblie of the people
19

And that in the courts of thy house ô Lord,
d in the middest of the citie Ierusalem. Praise ye
e Lord.

PSALME CXVII.

The Argument.

vocation of the Gentiles is propheſied in this moſt
ort, but verie excellent Pſalme, as Paule interpreteth
, Rom. 15. 11. And alſo the ſumme of the Goſpel is
eclared, namelie the giuing of the grace and truth, as
ohn doth expound it, Iohn 1. 17. and the end alſo,
amelie, the worſhipping of God in ſpirit and truth,
hat we may knowe that the kingdome of Meſſiah is
iritual. Finallie, we are here taught, what is the office
f the ſubiects of this kingdome, and what good things
ey ought to waite for.

The Paraphrasis.

Raiſe ye now the Lord ô al ye Gentiles, ca-
ſting awaie al your fained Gods, and all yee
people ſet foorth his praiſe.
For now at the length that his great mercie
ouercome, and is powred downe vpon vs, and
ruth of that eternal ſaluation promiſed of the
, is now perfourmed. Praiſe the Lord.

PSALME. CXVIII.

The Argument.

gree vnto them that attribute this excellent Pſalme
o Dauid, and do ſuppoſe that it was written at the
beginning of his kingdome, when the nations about
were readie to inuade him, either in the feaſt of
ouer, or in the feaſt of the Tabernacles: both that he
ht giue thanks to God, after he had ouercome ſo ma-
difficulties, and alſo that they which had ſo long reſi-
him, might knowe that they reſiſted God: and a-
n, that the whole people might ſo much the more wil-
ly receiue the king that was giuen them frō heauen.

And it appeareth, that Dauid so wrote these things of himselfe, and of things that were past, that they did chiefly appertaine to the Messias, of whome he was a figure, Esaie 8,14. and 28,16. Matth. 21,42. Acts 4,11 Rom. 6,33. Ephes. 2, 20. 1. Pet. 2,7. And Ierome witnesseth, that this Psalme was thus expounded in the synagogues by the ancient Iewes: the which thing is manifestlie confirmed by those ioiful acclamations of the people, taken out of this Psalme, when as they receiued him at his last entrance into the citie: whom soone after at the perswasion of the priestes and elders, they refused with so great outrage. And the same state that was then of the head, must bee now also of the members: so that it is no maruel though the godlie professors of the truth be reiected as blasphemers and Heretikes, euen of those which would be counted the chiefe builders of the Church, and at length also to be deliuered vp to Pilate to be crucified: but yet againe, that corner stone can neuer be ouerthrowne, nor yet the building that is laid vpon it, can by anie force, pollicie, or subtiltie be destroied.

The Paraphrasis.

1 OH! acknowledge and declare yee openly that the Lord is good, for his bountious goodnes is for euer.

2 Let Israel now confesse this thing, for his bountious goodnes is for euer.

3 Let the stocke of Aaron now confesse this, that his louing kindnes is perpetual.

4 Let al the sincere worshippers of the Lord now confesse this, that his louing kindnes is perpetuall.

5 I doubtles, being a notable example of his vnspeakable bountie, haue not ceased, as ye know, to call vpon him, in my greatest extremitie: and he (as ye your selues see) hauing heard me, hath exalted me into this most large roome.

6 Wherefore, I hauing experience that the Lord

worke

orketh for mee, & that he is so neere at hand vn-
me, God forbid that I should feare the power or
e threats of anie man.

For the Lord himselfe is the chiefe leader of
ose that helpe me, so that I can not doubt at al,
t that I shal see with these mine eies those eni-
es which remaine, iustly punished of him.

Oh! how far better it is to trust in the Lord, than
nan?

How far better it is to trust in the Lord, than in
e men, how excellent soeuer they be?

Behold, manie nations compasse me about, but
alling vpon the Lord, shall most vndoubtedlie
troie them.

They compasse me in, I saie, they beset mee
nd about: but calling vpon the Lord, I shal most
oubtedlie destroie them.

Mine enimies in great multitudes compasse
like swarmes of bees, but I shal forthwith stifle
m, as though they were cast into the fire, and
ing vpon the Lord, I shal most vndoubtedly de-
ie them.

For in deede before, the most cruel enimie did
re thrust at me, that I seemed euen now readie
l: but as I was falling, the Lord supported

Therefore I account him mine onlie strength,
owledge him to be my sauiour, and praise him
y song.

Hereof come those voices of those that sing
reioice together with me, out of their taber-
es, Now doubtles the Lord hath aduanced the
er of his most strong right hand.

The Lord hath nowe exalted that his right
l, Now the Lord hath shewed forth the power
s most strong right hand.

Behold me then that am yet aliue, and about
t forth the workes of God.

18 For though he hath ſtriken me verie ſore, yet hath he ſpared my life.
19 I praie thee therefore, let that gate now at the length be open vnto me, which onlie the louers of righteouſnes muſt go vnto, that I being entred thither, may praiſe the Lord:
20 For it is conſecrate vnto the Lord, therefore is it open to the iuſt alone.
21 Here wil I praiſe thee, ô Lord, becauſe thou giuing eare, haſt deliuered me.
22 For the ſtone which the verie chiefe builders haue ſo ſtubbornlie as yet reiected as nothing fit, is not onlie now counted in the building, but euen as a principal, it vpholdeth the whole weight of the verie building.
23 Verelie it is a worke of God in deede, which maketh al the beholders thereof to be amazed.
24 Go to then, ſeeing the Lord hath commanded this moſt ioiful daie to ſhine vnto vs, let vs paſſe it wholie in mirth becomming Saints.
25 *I* beſeech thee, ô Lord, preſerue the King that is giuen vs from heauen: I praie thee, I ſaie, *I* praie thee, ô LORD, giue the King al proſperitie.
26 Let him haue proſperitie and bliſſe, that commeth to gouerne vs in the name and commandement of GOD, we wiſh proſperity to you alſo that are the neerer inhabitāts of the houſe of the Lord.
27 Iehouah is the onlie God, who ſhineth vnto vs: bind ye the lambe with cords that is brought to the hornes of the altar.
28 Thou art my God, *I* wil praiſe thee: thou art my God, *I* wil ſing thy praiſes moſt lowd.
29 Confeſſe that the Lord is exceeding good, for his bountifulnes is euerlaſting.

PSALME. CXIX.

The Argument.

This is the principal end of this Pſalme (which the longe

…it, the more excellent it is: and it is written with two and …entie Octonaries, that is, euerie part hauing eight ver…, whereof euerie one beginneth at one particular letter …the Hebrue alphabet) that men might be entised to the …reful studie of the heauenlie doctrine. And the whole …matise is set foorth, partlie generallie of absolute and cer…ine positions or sentences: and partlie of speciall and …re particular considerations, the Prophet setting downe …nselfe for example to them that he teacheth and mix…g praiers, complaintes, comforts, and thankesgiuings, …roughout the Psalme. And the whole doctrine may …brought to these foure principal heads. 1 That those …ings are signified by the name of the heauenlie doctrine, …uch are reuealed of God himselfe, and comprehended …the holie scriptures: whether we vnderstand that part …ich commaudeth that which wee ought to doe, and …bidden the contrarie, the name of the Lawe being …en in a more streight signification: or whether wee vn…stand that other part, wherein it is taught what wee …st beleeue to saluation, the which we call the Gospel. …That this doctrine is declared from heauen, not that …e should comprehend it in our vnderstanding onelie, …that euerie one should followe it with an earnest care, …hout fainting, as the rule of the whole life. 3 That …may be both willing and able to embrace and followe it, …must of necessitie praie for his spirit of God, which …both driue awaie darkenesse from our vnderstan…g, and amend our affections, that are wholie corrup…. 4 Though the world being terrified, partlie with …feare of dangers, partlie with the greatnes of calami…, and partlie also deceiued with a fained shew of pro… doth rather go some other waie: yet they onelie do …elie, which sticke vnto that waie which is set downe …the word of God, what difficulties so euer do offer …mselues in this life, so that at the last they shal haue the …tion of true and euerlasting life.

THE

The Paraphrasis.

Octonarie. I.

1 O Blessed are they that are of an vpright and blameleſse life, who walke after the rule of the doctrine prescribed by the Lord!

2 Blessed are they, I saie, who do obserue that which he hath testified to please him, who do seeke him sincerelie and carefullie.

3 Doubtles, they are not giuen to wickednes, neither bend themselues to vnrighteousnes, which folowe the waie that he sheweth.

4 For neither hast thou, ô Lord, commanded anie thing vnaduisedlie, either as things that we should onlie vnderstand, or idlie consider: but thou hast commanded that they should be obserued & kept with al diligence.

5 And would to God that my manners might so be ordered by thy gouernement, that I might most constantlie perseuere in keeping most carefullie thy statutes!

6 For then shal all things go well with me, when I shal turne the eies of my mind vnto all thy commandements.

7 For then verelie shal I onlie worship thee rightlie and purelie, when I do not folowe this or that maner of worship, but shall learne thy most iust lawes.

8 Therefore am I fullie purposed to keepe thy statutes: and thou neuer forsake me when I am in distresse.

The Paraphrasis.

Octo. II.

9 I Praie you by what meanes can the youth, which of it selfe is headie to al kinde of vice, purelie and holilie direct his maners? euen if he obserue diligentlie those things which thou hast spoken

vnto

to vs.

I certainelie do seeke thee with my whole art, and thou which hast wrought this wil in me, ie me furthermore, least I being drawne awaie th anie euil affection, do wander from thy pre-pts.

I do beare thy word that is laide vp in my art like a pretious treasure, least I offend thee anie matter.

But except thou thy selfe ô Lord, that art grea-than al praise, hadst bin my master and instru-r, trulie I should nothing haue preuailed: there-e teach thou me thy statutes.

Then euen I speaking openlie, wil shew forth lawes that are set downe by thy most holie uth.

I take much more pleasure of this one thing, t I may keepe that waie which thou hast testi-to please thee, than if I had attained al the sures of al men.

Therefore wil I meditate thy commaunde-nts continuallie, and wil applie my whole mind bserue thy waies.

I wil delight my mind, I saie, in thy statutes: her wil I at anie time forget thy words.

The Paraphrasis.

Octo. III.

BVT thou, ô Lord, continue to embrace me againe thy most bound seruant, with the same ur, that I ouercomming al difficulties, maie aine to obserue those things which thou hast en vnto vs.

Roll awaie that vaile, which taketh awaie from cies of my mind al the vse of the true light, I maie behold those vndoubted wonderful ets, which do shine foorth of that thy heauen-octrine.

19 For I am a ſtranger in the earth, ſtriuing to go to another place, euen to that better heauenly life: wherefore I beſeech thee, hide not from mee thy precepts, which verelie lead vs thither.
20 For I am ſo inflamed wholie with great deſire of knowing & keeping thy lawes, both in proſperitie and aduerſitie, that this zeale conſumeth me.
21 Thou vſeſt to rebuke & to deſtroie the haughtie perſons, and ſuch as ſtubbornlie ſtriue againſt thee: and they are worthilie appointed to deſtruction, whoſoeuer refuſe thy precepts.
22 But theſe notwithſtanding vſe to reproch me with al kind of contumelie, but thou remoue theſe things far from me, becauſe I do follow thy will that thou haſt teſtified vnto vs.
23 For euen the princes and the great men alſo, aſſembling themſelues together, do take counſel againſt me, and ſlander me: but I giue my ſelf wholie to meditate thy ſtatutes, whileſt they thus deale with me,
24 Theſe are my delightes, theſe are the men whoſe counſel I vſe.

The Paraphrasis.

Oth. IIII.

25 YEt I confeſſe, that I can not be but tormented moſt greeuouſlie, with ſo manie vndeſerued iniuries, ſo that I may ſeeme not without life and faſtened to the graue, but reſtore thou life vnto me, like as thou doeſt promiſe this thing by thy word, whereof onlie I aske counſel and comfort.
26 For I do vſe to open al mine affaires vnto thee, and thou didſt neuer faile me asking counſel of thee: therefore teach me thy ſtatutes more and more.
27 Grant *I* ſaie, that *I* may dailie know in the difficulties, what way is agreeable to thy commandements, and that I may reſt in the conſideratio

hat marueious wiſedome which ſhineth foorth them.

For it is neceſſarie ſo to do, for I wholie melt ay for ſorow: raiſe me now vp therfore that am en downe, as thou haſt promiſed by thy word.

Remoue thou far from me whatſoeuer things y drawe me awaie from truth and right, and ra- r graunt thou me, that I may hold the waie pre- bed by thy doctrine.

For I haue choſen this as the true waie, and I prefer this before al other things.

O Lord, I endeuour my ſelfe, I ſaie, to cleaue vnto thoſe things which are approued by thy imonie, of the which my purpoſe, grant I be- h thee, that I neuer repent.

And I being drawen foorth of theſe ſtreightes hee, as it were into a moſt broade place, wil h the whole courſe of my life by the direction y precepts.

The Paraphrasis.

Octo. V.

Each me ô Lord, the order of life ſet foorth in thy decrees (of the which I was not able ſelfe once to thinke) that I may keepe it to nde.

Graunt that I may thoroughlie knowe thy ine, the which I may obſerue and keepe with heart,

Direct me alſo that am entred into the waie of thy precepts, for there is nothing wherein I delight.

I beſeech thee to turne my minde from filthie , which of it ſelfe would run a contrarie waie, ncline it to embrace thoſe things which thou ieſt to pleaſe thee.

Keepe backe mine eies alſo, that they be deceiued, by the enticing ſhew of moſt vaine things,

things: but rather bring me into the true life, following thee my guide.

38 And establish vnto thy seruant in deede, that which thou hast promised in word to them that feare thee.

39 Turne awaie that reproch, which I do not feare without cause: for thy lawes are good, and therfore it were wickednes to condemne the loue of them in me.

40 Behold, I desire nothing more than thy commandements: and keepe thou me safe against al dangers, for the mercie that thou hast promised.

The Paraphrasis.

Oct. VI.

41 GRaunt ô Lord, that I may proue by experience also, that thy manifold mercie, and deliuer me as thou hast spoken:

42 That I may haue what to answere them, who do therefore reproch me, because I do depend vpon thy word.

43 Suffer not, I beseech thee, that I beeing ouercome with their iniuries, or with impatience, should speake anie other thing, but that thy word: neither suffer that I being destitute thereof, should vtterlie be dumbe. For I do waite whilest thou execute such punishment vpon these wicked men, as thy lawes do threaten.

44 And whatsoeuer they do deuise against me, I wil keepe the doctrine which thou hast giuen vs alwaie and for euer.

45 Wherefore I, going as it were in a most large waie, wil liue at hearts ease with a quiet minde, being addicted wholie to thy commandements.

46 Furthermore, I wil boldlie dispute of those things, which thou hast testified vnto vs, euen before kings.

47 And

And I wil delight my ſelfe with thy com-
ndements, a thing that is moſt deare vnto

I wil hold with both mine hands thy com-
ndements, which are moſt ioiful vnto mee,
e, and wil neuer ceaſe to meditate thy ſta-
s.

The Paraphrasis.
Oct. VII.

GRaunt that I may by experience perceiue,
that thou art mindful of thoſe things, which
haſt ſpoken vnto me thy ſeruant, and haſt
manded me to truſt in.

For in al my miſeries this is mine onlie com-
, euen thy word, by the helpe whereof, I being
oſt dead, am reſtored to life.

For although theſe arrogant men do deride
herefore, yet notwithſtanding I decline not
n thy doctrine one iot.

And I calling to memorie how thou haſt pu-
ed ſuch kind of men, do take great comfort
eof.

Yet do I greatlie feare, when I behold theſe
iſers of thy doctrine, which haue the ſame pu-
ments hanging ouer their heads.

Furthermore, it is ſo farre from me, that I
g an exile ſhould deſpaire, that contrariwiſe I
ccupied in ſinging thy praiſes, taking the oc-
on of thy ſtatutes.

Yea, euen at midnight alſo, ſetting a ſide al
r cares, beeing mindful of thy name, I do
chfullie thinke how I may keepe thy do-
ne.

And this do I attribute to this cauſe, that I
our to keepe thy commandements.

The Paraphrasis.

Octo. VIII.

57 LET other men gape after what things they luſt, I do account al my riches to be ſet in this, ô Lord, that I may obeie thoſe things which thou haſt ſpoken vnto vs.

58 I do powre foorth praiers before thee without anie diſſimulation, and as thou haſt promiſed with thy mouth, haue mercie vpon me.

59 I am not of their number, who haue no regard whether they walke in the right or wrong way before thee: but I haue ſearched carefullie what waie I ſhould keepe, and I haue faſtened my ſteps in thoſe pathes, the which thou haſt teſtified to pleaſe thee.

60 Neither haue I ſtaied, when I did knowe the matter ſo to be, but haue ſtreightwaies bent myſelfe to obſerue thy commandements.

61 And although the wicked haue conſpired againſt me, and ſpoiled al my goodes, yet do I not forget thy doctrine.

62 No, I do ariſe vp at midnight, when others do ſoundlie ſleepe: and I do cal to memorie the examples of puniſhment, which thou haſt executed vpon ſuch wicked men.

63 But if I do knowe anie that feareth thee, and that keepeth thy ſtatutes, I ioine him to my fellowſhip.

64 O Lord, who leaueſt no inhabitants of the earth voide of thy benefites, I deſire this one thing of thee, that I may learne thy ſtatutes by thine inſtruction.

The Paraphrasis.

Octo. IX.

65 THou haſt dealt faithfullie, I grant with thy ſeruant, as thou haſt promiſed by thy word.

66 Yea

Yet is there a further thing that I muſt deſire
ee, euen that thou wouldeſt teach me that true
wledge, ioined with ſuch a iudgement, where-
may diſcerne al things aright, as it were by
ng a ſauourie thing: becauſe I depend of thy
mandements.

Before I was tamed by thy rod, I was wanton,
dering to and fro: but now haue I learned to
e thy commandements.

But againe, I beſeech thee, which art moſt
ciful and liberal, that thou wilt teach me theſe
e ſtatutes.

Surelie there is no kind of ſlander, nor anie
ner of deceit, which theſe men of deſperate
lnes haue not practiſed againſt me, who could
r yet bring to paſſe, but that I endeuoured my
to keepe thy commandements with my whole
rt:

And they thus abuſing their proſperitie, and
liberalitie, became fooliſh and witleſſe, euen
r ſenſes as it were dulled with fatnes: but I de-
t my ſelfe in the meditation of thy doctrine.

I grant therefore, that it was to my great com-
itie, that I being tamed by theſe miſeries, ſhuld
ue more meete to vnderſtand thy ſtatutes.

For the doctrine which thou haſt deliuered by
nouth vnto vs, is far aboue al heapes of gold
ſiluer.

The Paraphrasis.

Oth. X.

THou, who once haſt made man, and formed
him with thy hands, and therefore canſt on-
eſtore him againe, being vtterlie deſtroied of
ſelf, grant me vnderſtanding, that I may learne
hy precepts.

For ſo ſhal it come to paſſe, that al which
re thee ſhal mightilie reioice, when they ſhal
ſee

see me resting vpon thy word to haue attained the
benefite of thee.
75 For I haue learned by experience, ô Lord, that
thou doest nothing vniustlie: and in that thou hast
dealt with me so hardlie, thou hast done nothing
repugnant to the truth.
76 But I beseech thee, that thy mercie may be
readie to comfort me, the which thou hast promi-
sed to thy seruant.
77 Let thine vnspeakeable mercie, I saie, be pre-
sent, that I may reuiue, seeing thine onlie doctrine
delighteth me.
78 Let these cruel men be ashamed, and frustrate
of their purposes, who haue dealt so frowardlie
with me, and that without my deseruing: and I will
with so much more willing mind wholie apply
my selfe to meditate thy commandements.
79 So shal it come to passe, that they which feare
thee, and which vnderstand thy testimonies, will
ioine themselues to me.
80 Wherefore graunt this vnto me, that I may
know and keepe thy commandements with a pure
heart, that I be not ashamed.

The Paraphrasis.

Octo. XI.

81 ALL my courage faileth me, whilest I wait for
the deliuerance promised by the word, which
is deferred.
82 My verie eies do faile me, whilest I lift them
vp to behold those things which thou hast spoken
vnto me: and oftentimes I breake foorth into this
voice, Ah alas! when wilt thou once comfort me?
83 Wherefore I became like a bottle dried in the
smoke, through sorrow and mourning: notwith-
standing yet I haue not therefore forgotten thy
statutes.
84 Ah! how long shal these things endure? and
when

n wilt thou once decree iuſt puniſhments a-
ſt them that perſecute me?
For they haue euen digged pits to catch me,
which thing thou haſt plainlie forbidden in the
rine which thou haſt giuen me.
But whatſoeuer they enterpriſe, whether by
e or craft, the thing it ſelfe ſhal declare, that
uſt needes be ſtable and true, whatſoeuer thou
commanded. Onlie helpe thou me that am
vnworthilie oppreſſed.
For although thoſe men haue caſt me downe
e ground, and almoſt brought me to nought:
aue I not forſaken thy commandements.
Reſtore me to life therefore for thy ſingular
tie, that I may moſt carefullie obſerue thoſe
s that thou haſt teſtified by thy mouth.

The Paraphrasis.

Oct. XII.

Nd why ſhould I doubt, oh Lord, of the cer-
taintie of thy promiſes; whereas I ſee in that
, in the which, though it be a moſt mightie
, yet is it of far leſſe importance, than the ſal-
n of thy people, in the frame of the heauen (I
e) that there is as it were ingrauen a ſure ſta-
e of that thing which thou haſt once ſpoken.
refore, though the companie of the godlie be
l with infinit tempeſts vpon the earth, yet ſhal
firme and ſtable, the which thing thou haſt
ed by thy word, to be determined by thee, of
uerlaſting reſt thereof in the heauens.
Surelie thy truth ſhal faile in no age: for euen
odie of the earth doth ſo remaine, as it was
liſhed by thee vpon her foundations.
And al theſe things doe ſo continue, as they
ordeined and appointed by thee from the be-
ng, obeieng thee doubtles as their Lord.
But if I had not learned theſe things of the
doctrine

doctrine that thou hast deliuered vnto vs) where
doubtles I did take a maruellous pleasure) vere
I had perished alreadie, being ouerwhelmed wi
calamities.
93 Therefore be it far away from me, that I shou
forget thy commandements at anie time, vn
whom I confesse that I doe owe my life.
94 Saue me therefore seeing I am thine, and
diligent obseruer of thy statutes.
95 For the wicked do labor for this with al the
power, that they may destroie me: but I giue m
selfe wholie to consider those things which th
hast testified vnto vs.
96 For I see al the most absolute & perfect wor
to come to an end, onelie thy precepts are prolo
ged without measure, and without anie end.

The Paraphrasis.

Octo. XIII.

97 O How do I loue thy doctrine! surelie I c
sume whole daies in meditating of the sa
98 And I do find by experience that I haue n
done this in vaine: for I haue prooued to be m
wiser by thy precepts than al mine aduersaries,
how great dignitie or authoritie soeuer: for I h
obtained a wisedome that wil neuer forsake me.
99 Yea, thou hast made me better learned th
my verie teachers and maisters, euen becaus
haue giuen my selfe wholie, not to mans inuen
ons, but to meditate those things onlie, which th
hast giuen vnto vs for sound learning.
100 Finalie, I was more skilful than anie of the
cient, euen because I was bent, not onlie to kn
thy cómandements, but also to kepe them indee
101 For I held backe my feete, that I should n
go the way that leadeth vnto euil, but that I sho
alwaies rather hold the waie, which thou h
taught vs by thy mouth.

102 Neith

Neither did I turne from thy lawes, but rested
thee, my teacher and admoniſher.

And ſurelie I felt thy words more pleaſant
ſweet to my mouth, than if I had taſted honie.

Finallie, thy precepts haue taught me true
dome, and therefore I abhor the other rules
e order of life, as wicked and falſe.

The Paraphrasis.

Offo. XIIII.

WHerefore that thy word hath bene and
ſhal be like a torch ſhining before me as
and as a light ſhewing my path vnto me.

For ſo haue I ſworne, euen by an oth, that I
didoe, and that I would keepe thy moſt iuſt
, the which thing I will performe indeed.

And thou againe, ô Lord, keep me ſafe which
cruelouſlie vexed, as thy word promiſeth.

O Lord, let the vows and free promiſes of my
h be accepted of thee, and teach me thy laws
and more.

Behold, my life is expoſed to al caſualties, as
gh I did carrie it in my hand: yet haue not I
tten thy law.

The wicked haue laid ſnares for me, yet haue
wandered from thy precepts.

Thoſe things that thou haſt teſtified vnto vs,
the ſtead of an euerlaſting inheritance that
euer be alienate, neither do I take anie plea-
nie where, but of them onlie.

inallie, I haue bound my whole hart for euer,
to my laſt gaſpe, to obſerue thy ſtatutes.

The Paraphrasis.

Offo. XV.

Abhorre the wauering and wanderers to and
fro in religion, and I account thy doctrine
deere.

114 Thou art my refuge, where I may hide
ſelfe: thou art my ſhield, whileſt I reſt vpon th
things that thou haſt ſaid vnto me.

115 Hence from me ye wicked, that I may ke
the precepts of my God, ſo much more purelie.

116 Vphold thou me, ô Lord, as thou haſt pr
ſed to doe, (otherwiſe I periſh) and do not ſh
me, by making my hope fruſtrate:

117 But rather ſtrengthen thou me, that I ſa
eſcaping, may applie my ſelfe continuallie to
ſtatutes with great ioie.

118 For verelie thou doeſt tread vnder foote
ſtrate vpon the earth, al them that go aſtraie
thy ſtatutes, and their craft doth vaniſh.

119 Thou doeſt caſt awaie, I ſaie, al the wic
(whereof this world is ful) like droſſe: there
is nothing more pleaſant vnto me, than the
monie of thy wil.

120 Yet do I wholie tremble for feare of
and for that thy ſeueritie againſt the wicked.

The Paraphrasis.

Oth. XVI.

121 LEt them ſhameleſlie imagine what they
I haue ſo behaued my ſelfe, that no man
worthilie complaine of me, that I haue comi
anie thing againſt him contrarie to right and e
tie: do not deliuer me therefore, I beſeech
to the luſt of the ſlanderers:

122 But rather laieng a pawne for my ſake, re
that I be not oppreſſed by theſe proud men.

123 For my verie eies do faile me, waiting for
deliuerance alreadie promiſed vnto me, and
the perfourmance of thy moſt iuſt word.

124 Neither when I deſire this, doe I deſire
thing that I haue deſerued: but this one thing
ther, that thou wouldeſt haue mercie vpon me
poore ſeruant, and teach me thy ſtatutes.

125

Go to, I beſeech thee, ſeeing I am thy bond-
nt, grant this vnto me, that I may vnderſtand
mbrace thoſe thinges that thou haſt teſtified
vs, ſo as it is conuenient.

For the time it ſelfe requireth, ô Lord, that
laie thy hand to the worke, ſeeing that theſe
haue vtterlie ouerthrowne thy doctrine.

But contrariwiſe, thy precepts are more pre-
vnto me than anie gold, how much ſoeuer.

For I do affirme, that al thy commandements
moſt certaine rule of equitie, and I abhor as a
appointed to deceiue vs, whatſoeuer leadeth
om them.

The Paraphrasis.

Octo. XVII.

OH the maruellous thinges that are compre-
hended in thoſe wordes that thou teſtifieſt
vs! ſo that I haue moſt iuſtlie giuen my ſelfe
ie to conſider them moſt attentiuelie.

For vnto them that enter within the threſhold
e to heare thee, a certaine vnſpeakable light
offer it ſelfe to be ſeene, not ſo much daze-
the minds with glittering, as lightening them
a ioiful brightnes, and inſtructing them (that
ledge their owne ignorance) with true wiſe-
e.

Wherefore I haue greedilie ſwallowed thy
epts, as thirſtie men vſe, deſiring them moſt
eſtlie.

Looke vpon me therefore, and haue compaſ-
on me that pant for breath, as thou art accu-
ed to do to thoſe that loue thy name.

Direct me that I ſet not one ſtep out of the
of thy words, and that no affection ſtriuing a-
ſt thy wil doe rule ouer me.

Defend and deliuer me from the craftes and
accuſations of the wicked, that I being deli-

nered from them, may applie my selfe to keepe thy commandements.

135 Command the light of that thy countenance to shine vnto thy seruant, and teach mee thy statutes.

136 Mine eies verelie did swim with teares, when I beheld the contempt of thy doctrine.

The Paraphrasis.

Oth. XVIII.

137 THou art iust, ô Lord, doubtles, and whatsoeuer thou decreest is right.

138 And thou hast commanded worthilie thy those thinges, which thou hast testified vnto vs should be knowen and obserued as most iust, and as the most perfect rule of truth.

139 Wherefore I am wholie consumed, being inflamed with the loue of thee, because I see thy words despised of mine aduersaries.

140 For verelie there is nothing more pure than thy words, wherefore I, euen thy seruant, doe embrace them with an incredible loue and desire.

141 So that though I see my selfe to be counted vile and abiect of these men therefore, yet will I not cast awaie the studie of thy commandements.

142 For that onelie rule of iustice taught by thee is euerlasting, and the same is most true and most stable, wheras other both decrees and lawes which mans wisedome doth set downe, are subiect vnto change, and at length euen do come to naught.

143 And I haue tried this by experience, getting not onlie great comfort, but also delectation thereby, when I was in most great miseries and anguish.

144 This is the fountaine of euerlasting goodnes that it hath pleased thee to testifie vnto vs by thy voice, but grant thou that I may vnderstand it more and more, that I may so liue the true life.

The Paraphrasis.

Octo. XIX.

O Lord heare mee crieng vpon thee with my whole heart, and that am bent to keepe ſtatutes.

Preſerue me I ſaie, calling for thy helpe, and king on nothing more than of thoſe thinges ch thou haſt teſtified vnto vs to be kept.

Thou knoweſt that I am accuſtomed to pre- the verie twilight in the morning with my praiers, euen becauſe I truſted to thy word.

Neither do anie watchmen doubtles ſo care- keepe their watch, as I am diligent in medita- thy words.

Heare my words therefore, ô Lord, of thy lar mercie, and as thou haſt promiſed to do in awes, reſtore me that am without life.

Thou ſeeſt how neere they aſſault me, which ontinually giuen to wickednes, and are depar- noſt far from thy doctrine.

But I know wel that thou cleaueſt more nere me: for it muſt needes be, that the verie truth ine ſtable, which thou haſt ioined beth to thy tnings, and to the promiſes in thy precepts.

And I haue alreadie tried in deede, that they ordeined by thee, that they can neuer bee hrowne.

The Paraphrasis.

Octo. XX.

Egard, I beſeech thee, how ſore I am op- preſſed, and deliuer me, which do not fore e doctrine that thou haſt taught vs:

Euen thou, vnto whome I appeale from the wicked iudgements of other men, pleade my and be my iudge, and as thou ſhalt determine right, by the preſcript rule of thy word, deli-

ner me and preſerue me.
155 For they are in greater danger than I, for ſal-
uation is further remooued from none more than
from theſe wicked men, which refuſe thy ſtatutes.
156 Yet do not I truſt in any righteouſnes of mine
to deſire thy helpe, but whereas it is moſt euident
that thou art moſt merciful, ô Lord, keepe thou me
I beſeech thee, after thy woonted maner.
157 For although they be verie manie and migh-
tie, of whom I am oppreſſed, and driuen to extreme
neceſsities, yet haue not I declined from thoſe
things which thou haſt teſtified vnto vs.
158 Naie, I neuer conceiued more griefe of anie
thing, than when I did perceiue theſe men to de-
piſe thy words ſo ſtubbornelie and impudentlie.
159 Haue regard of me therefore, vnto whom thy
commandements haue alwaie bin moſt deere, and
of thy ſingular goodnes ſaue me that do periſh.
160 This is the chiefe thing in thy word, that it is
infallible, and it is the vnchangeable rule of thy iu-
ſtice for euer.

The Paraphrasis.

Octo. XXI.

161 ALL the moſt mighty do preſecute me, though
I haue deſerued no ſuch thing: but I had ra-
ther to tremble at thy words than at their threat-
nings, and to feare to offend thee rather than them.
162 And though I might ſeeme to get great gaine
by the denieng of thee, yet the ioy that I receiue of
thy words, is better vnto me than anie praie, how
rich ſoeuer.
163 I hate and abhorre deceits, and I embrace thy
doctrine.
164 Yea, & I am ſo far off from folowing their ex-
ample, that contrariwiſe I beholding the excellent
iudgements of thy iuſtice, ſeuen times a daie do ce-
lebrate thy praiſes.

165 Ce-

Certainlie, moſt great tranquilitie and true
ritie, ſafe from al caſualty, do come vnto thoſe
onelie, which are occupied in the ſtudie of thy
rine.

Therefore, ô Lord, I cheriſh within my ſelfe
hope of deliuerance, which wil come vnto me
thee, being in the meane ſeaſon bent to keepe
commandements.

For I am determined to embrace with moſt
t loue, thoſe things which thou haſt teſtified
vs, and to keepe them moſt diligentlie.

And how ſincerelie I doe this, that is, how
ont al hypocriſie I applie my ſelfe to thy com-
dements, and to al things that thou haſt teſti-
vnto vs, it is beſt knowne vnto thee, who being
witnes, and priuie to my doings, I do whatſoe-
I doe.

The Paraphrasis.

Octo. XXII.

LET my cries come vnto thee, ô Lord: and
graunt vnto mee the vnderſtanding of thy
d.

Let my praiers, I ſaie, come vnto thee, and de-
me, as thou haſt promiſed to do by thy word.

Then I being deliuered, and being taught thy
tes, will powre foorth thy praiſes out of my
th, flowing as it were from a moſt abundant
g.

And I, ſounding foorth thy words with my
ue, wil publiſh far and neere, that there is no-
more juſt than thy precepts.

But go to, helpe thou me with thy hand, who
preferred thy commandements before all o-
things.

For of thee alone, ô Lord, I wholie depend
I ſeeke comfort at thine onelie doctrine.

Commaund therefore my life to bee pro-

longed, that I being receiued into thy defence, that art a moſt iuſt deliuerer, may ſing euerlaſting praiſes vnto thee.

176 Ah alas! as thou ſeeſt, I doe run wandering to and fro, like a ſheepe going far aſtraie from the flocke, lieng open to al dangers: but thou, ô moſt merciful paſtor, ſeeke vp thy poore ſeruant, which doth not forget thy precepts, and when thou haſt found him, reſtore him againe.

PSALME. CXX.

The Argument.

The Hebrue title doth cal this Pſalme, and the other 14. that followe next in order, the Pſalmes of Mahaloth, that is of degrees, as almoſt al men do interprete it, meaning by that name the ſtaires whereupon the Leuites ſtood, from whence they were ſung. And that there were ſuch degrees, as is euident by Nehemiah 9, 4. I (beeſpoken without the preiudice or hinderance to any) cannot allowe this opinion: but I expound them to be Pſalmes of aſcenſions, which were peculiarlie conſecrated to celebrate the returne of the Iſraelites out of Babylon: and that they are called Pſalmes of aſcenſions in the plural number, not aſcenſion in the ſingular, becauſe the people returned, not altogither, but ſome vnder Zerobabel, and other ſome after vnder Ezra, and laſtlie other returned with Nehemiah: at the which time at the length, when the worſhip of God was newlie to be ordeined againe, and ciuil gouernement to be reſtored, then is it ſuppoſed that both theſe Pſalmes, and the reſidue were gathered by Ezra into one volume, and that theſe were appointed as moſt apt to declare this benefite which alſo it is probable that they were afterward wonted to be ſung, chieflie of them that went vp to the temple at ſolemne feaſts. For it is manifeſt throughout the holie ſcriptures, that they which went vp to Ieruſalem, were ſaid to aſcend, both for the ſituation of the citie, and alſo for the woorthines of the temple, ſo that ſanctu-

times euen the name of Ierusalem is omitted, as Acts 2. And why I should thus thinke, I am principallie aded by this reason, because (as I shal shew in euerie ment) these Psalmes are so deuided, that they seeme to g in the people, first preparing themselues to go, then entred their iournie, after that to be come to the ci- nd busie to repaire eutrie thing: lastlie, after that the and temple were restored, that they exhort and stir vp nother, both to the holie and ciuil offices. Neither is anie hinderance to my words, that the 3. 5. 12. 13. of these Psalmes, are attributed to Dauid, and the Salomon. For thus no let, why these Psalmes being ten long before, by some other occasion, or general ar- ent, by them or by others, were afterward applied pe- rlie to celebrate this benefite, as may plainelie be pro- y the 7. Psalme of this order. Wherefore the 1. of these nes seemeth to mee to represent the person of the le preparing themselues to go foorth to the countrie, partlie lamenting the miserie of their long captiuitie ngest the heathen nations, partlie beseeching God that returne being granted, should not be letted by anie erous accusations of their enimies: like as we reade, when the people returned into Iudea, the building of ple was long letted by these crafts: and hee calleth Gentiles, to wit, the Babylonians, and the Persians, y their owne names, but by the names of the most cru- ple of Arabia that dwelt by them: like as if we should this daie, verie manie people, whose cruelsie is well ne, Turkes and Scythians. And it is plaine, that must be taken so, because the people of God was neuer d capt ue into Arabia, neither can these things apt- applied vnto Dauid. And now also there is great f this Psalme, seeing that the godlie are compel- tentimes to flee into farre countries by the cruel- f the wicked. And if it chance at anie time that e, or if that in the middest of our owne companie, and amongst our kindred and friends, there be found rechites and Kedarens, as the state of the Church is

whileſt it is in the world: yet muſt we ſtil retaine godlines, we muſt make continual praiers, we muſt ſearch where there is anie aſſemblie of the godlie: finallie, we muſt alwaies take heede, leaſt we howling with the wolues, at the length we ourſelues become of ſheepe wolues.

The Paraphrasis.

1 Haue therefore lifted vp my voice vnto thee, Iô Lord, in theſe miſeries, and thou haſt heard me at laſt.

2 But now furthermore, leaſt this benefit be fruſtrate, this thing remaineth, that thou wouldeſt deliuer mee from the deceiptful accuſations of lieng men, who do hinder by ſuch craftes that thing, which they cannot obtaine by force.

3 I praie thee, whoſoeuer thou art that doeſt ſo, what commoditie or profit canſt thou atteine of this deceipt?

4 Yet I graunt, that the dartes of the deceiptfull tongues are verie ſharpe, and that the wounds that are made through the burning thereof, are as hardlie extinguiſhed, as the coles iuniper.

5 Wo is me, that I ſhould continue ſo long baniſhed foorth of my countrie, againſt ſo prophane and cruel men of Meſeck and Kedar.

6 Oh moſt long and moſt greeuous continuance vnto my ſoule with theſe men, ſo far from al peace and tranquilitie!

7 For though I ſeeke nought but peace, yet the more I go about to pacifie them, ſo much the more do I kindle their hatred and enimitie.

PSALME. CXXI.

The Argument.

The people of God are brought in, in this Pſalme, being entred into their iornie, & turning their eies to the mountaines of Iudea, in the which the citie did lie ouer-

throwne

hrowne, after the example of David, which is described Daniel, 6. and furthermore, comforting themselues against the difficulties of so long and troublesome a iourney, by repeating a like example of the mercie of God, when he did defend his people brought forth of Aegypt, with a cloude in the daie time against the burning of the sunne, and a piller of fire against the discommodities of the night. Now, seeing that al these things are the figures of that spiritual helpe, wherwith the sonne of God doth marueilouslie preserue his Church traueling in this world, and also so manie pawnes and pledges, that nothing shal want vnto vs in this life, whatsoeuer is required to the necessitie therof, though in the most barren wilderness: it may easilie be perceiued thereby, how necessarie the doctrine conteined in this Psalme, is to al the godlie.

THE PARAPHRASIS.

O Ye mountaines, I turne mine eies to you in these difficulties, otherwise intollerable: I labour to come vnto you, I saie, from whence I onlie trust that helpe wil come to me: but euen vnto the Lord, who seeing he is the maker of the heauen and the earth, he hath not inclosed his kingdome within those mountaines, as it had certaine boundes: but yet hee hath chosen the mountaines vnto himselfe, from whence he wil shewe foorth vnto vs a signe of his presence and mercie.

Wherfore he wil neuer suffer, that in this iourney thou shouldest so stumble, that thou shouldest be compelled to go backe: and though many lie in wait for thy destruction, yet he preuenting dangers, wil be our watchful keeper.

For seeing that he hath taken in hand freelie, of his owne care, to defend his Israel, he will not once slumber, much lesse wil he be so deepe in sleepe, that he wil suffer you to be oppressed.

Therefore let this be as a thing certainelie de-

termined vnto thee, and be thou confirmed with this onelie hope in al distresse, that the Lord is thy keeper, that the Lord is a shadowe for thee against al stormes, and that he is present by thee, and will neuer faile thee.

6 And as hee was present of old, when thou returnedst out of Aegypt, so now also that he wil be present with thee, against the heate of the sunne in the daie time, and against the noisome humours which the moone vseth to raise in the night time.

7 Finallie, the Lord will preserue thee safe against al discommodities, he I saie, wil defend thy life.

8 And to conclude, which waie soeuer thou shalt go, he wil be with thee, when thou goest forth into one place: and wil be with thee when thou goest into another place: neither in this iournie onlie, but for euer, he wil guide and gouerne thee.

PSALME. CXXII.

The Argument.

The people of God are brought in, in this Psalme, reioising one with another for the reedifieng of the citie, which whether was streightwaies to be begunne, or else alreadie begun, and thereunto drawing this Psalme, written by Dauid afore times, when as that citie, which should be both the sanctuarie of God, and also the head of the kingdome, was first builded. And verelie this was the double dignitie of that citie, so yet that the sanctuarie was manifestlie preferred before the ciuil policie, seeing this was a benefite generallie common vnto the Church of God, euen with manie prophane people: but the other was a proper and peculiar blessing vnto the Church. Onelie (woulde to God) that the cities and states, in whome there is giuen from God aboue in our memorie, would acknowledge, and carefullie keepe both their giftes!

THE PARAPHRASIS.

D Happie and ioiful tidings! the house of the Lord shal be sanctified, into the which wee shal go.

We will go to visit thee, and will stand in thy ches ô Ierusalem:

Neither shalt thou now seeme like a village earsed, thy houses being scattered here and e, but built vp with houses ioined one to ano- like acitie:

But especiallie, that that people which is holie God, might assemble together by tribes, after manner appointed of God, to celebrate the e of the Gospell of Israel:

Furthermore, because that the tribunal seates, ane the tribunall seates are there placed of for Dauid and his posteritie, to minister iu- to euerie one.

Wherefore, seeing the safetie of the whole ple seemeth to consist in the preseruation of citie: go to, let vs praie for Ierusalem, and for safetie and welfare of al them that loue and fa- it.

Be thou at peace within and without, and filled al maner of good things on euerie side round t thy towers.

Neither do I powre foorth these praiers of thy ie, without cause, seeing the preseruation of al amilies of our nation is set in thee.

finallie, seeing the Lord our God hath set his e in thee, that his pure worship might be ex- ed there, I wil labour to preserue and to am- thee with as great care as is possible.

PSALME. CXXIII.

The Argument.

eake people of God is brought in, in this Psalme praieng,

praieng most earnestlie vnto the most mightie and merciful God, against the infinite iniuries of the mightie gouernours of the countries about them, the which historie is abundantlie written in Esra & Nehemiah: and would God that the Church would vse the same counsell and remedie in these our times, most like vnto theirs!

The Paraphrasis.

1 ALthough al things are contrarie vnto me in the earth, yet wil I not despaire: but I dooe lift vp the eies both of my minde and bodie vnto thee, that sittest in the heauens.

2 For vnto whome should the seruantes rather flee, than vnto the helpe of their maisters? and to whome should the handmaidens rather turne to desire aide, than at the hand of their mistresse? euen so do we cast our eies, and looke vnto the Lord our God, and wil not cease, before he haue compassion vpon vs.

3 Go to yet, ô Lord, haue mercie, I saie haue mercie vpon vs: for truelie nothing can bee imagined more contemptible than we.

4 And wee are filled inough, and more than inough, with the scoffes and reproches of the mightie men, that are most proud.

PSALME. CXXIIII.

The Argument.

Like as in the former Psalme, the people as it were fainting vnder the burden, did lamente & sigh: euen so now they are brought in reioising and giuing God thankes, being erected in faith, both for that they had receiued a most comfortable message from the kings of the Persians, and also that they had escaped the conspiracies of their enemies, by the prayers, wisedome, and fortitude of Esra and Nehemiah: & we haue sene many such like examples of the goodnes of God in this our age, how miserable soeuer & our posteritie doubtles in their time shal see the same.

Tak

THE PARAPHRASIS.

LEt Israël now confesse, and franklie publish, that without the Lord, who was presēt with vs, that were destitute of al mans aide: Without the Lord, who was presēt with vs, [illegible] were vtterlie lost, when men rose vp so [illegible]edilie against vs:

Doubtles, they had swalowed vs vp quicke, [illegible]r rage was so furiouslie kindled against vs:

I saie, they had alreadie ouerthrowen vs like [illegible]t violent waters, and would as it were haue [illegible]ed vs quite awaie, being ouerwhelmed with [illegible]vehement force of a swift streame.

The most tempestuous stormes would euen then [illegible]e couered vs that were cast downe.

Praised be the Lord, that hath forbidden and [illegible]ed, that these sauage and cruel beastes, taking [illegible]n their pawes, and tearing vs with their most [illegible]ce teeth, do not deuoure vs.

Verelie our life is saued, like a bird that is deli[illegible]ed from the net of these fowlers: trulie their [illegible]es are broken, and we are deliuered.

And we must attribute this whole benefite to [illegible] bountie of the Lord alone, who is the maker [illegible]h of heauen and earth.

PSALME. CXXV.

The Argument.

[illegible]citie being now at the length repaired, and the policie [illegible]gaine established, the people againe is taught, vpon [illegible]hat foundation they ought to rest hereafter, by an ar[illegible]ument drawne of the situation of the citie, which was a figure both of the power of God, and of his fauour al[illegible]adie declared, which would moue him, that he should [illegible]utigate euen his seueritie with most moderate correc[illegible]tion. But this is added, that this thing belongeth to [illegible]em onlie, which testifie their religion in deede, whereas

al

al other shal suffer iust punishment, none other waie than the heathen Gentiles, although they did dwel in the middest of the citie of God.

THE PARAPHRASIE.

1 AS vnmoueable as we behold the verie hil of Sion to stand, through his great and heauie masse: so certaine do assure them to be (whosoeuer do trust in the Lord) that they shall neuer fal downe.

2 For like as we see the verie citie of Ierusalem compassed round about with mountaines: so the Lord standeth round about his people on euerie side, and wil neuer forsake them.

3 And if at anie time that iron scepter of cruel tyrants do lie vpon the shoulders of the godlie, yet certainlie it shal not remaine vpon them for euer, (as we haue oftentimes found by experience) least peraduenture those that before gaue themselues to liue iustlie, at the length, being driuen thereto by dispaire, be caried awaie also to liue in sinne licentiouslie.

4 But thou, ô Lord, as thou hast done hitherto, continue to defend the good, & them that loue vertue, and to bind them vnto thee by new benefits.

5 And surelie he wil do so: but if anie of those, whom the Lord doth account amongst his people, shal turne from the right waie vnto wickednes, let them knowe that it wil come to passe, that he wil carrie them awaie to iust punishment, howsoeuer they wrestle against it, none otherwise than he vseth to do to the prophane, and other most wicked men: but the true Israël shal enioie a stable and sure tranquillitie.

PSALME. CXXVI.

The Argument.

The people of God being restored at the length from Babylon,

lon, doth thankefullie acknowledge such a notable we birth, and praieth for the residue of the exiles, hich were more slacke, and in the end were punished r their slacknes: and he setteth forth that there is now, nd shal be hereafter, a ioiful issue of those miseries, herewith the Lord doth chastise and trie his. So it commeth them at this daie, which haue escaped out of e bondage of Antichrist, and are come to that place here the pure worship of God is exercised, to praie for ewn continuallie which sticke stil in that mire, and to repare themselues vnto new battels cheerefullie when l shal please God.

THE PARAPHRASIS.

WE must needes graunt in deede, that this benefite of God is so great, that when the Lord did bring vs out of this mise- and so long captiuitie, after such a maruelous er, and to aboue al expectation, in such a ge time, we thought in our selues that we e in a dreame.

hen began the mouth to be filled with laugh- then began the tongue to testifie gladnes, began al the people with admiration to saie, bules the benefite of the Lord is maruelous rd these men.

nd surelie so it is: for if euer at anie time be- this worke of God is maruelous towards vs, er do we reioice without cause.

ut thou, ô Lord, that our ioie may be ful and e, which thou graunteſt vnto vs, bring againe thers also, and refresh them, being burnt vp the heate of that most miserable captiuitie, as though thou shouldest send vpon the drie tries of the South, riuers of waters.

owsoeuer it is, the thing it selfe declareth vs, that it is by thy singular benefite, that they h do sow with teares, should reape with ioie.

6 So.

6 So see we it come to passe sometimes amongst the husbandmen, who when in searsitie they go to and fro in the field, sowing their seed, taken out of their barnes not without teares: yet contrariwise, in the time of harueſt they go out, and returne reioising, euen laden with heauie sheaues.

PSALME. CXXVII.

The Argument.

Seing that the Hebrue title giueth this Psalme vnto Salomon, it appeareth that it was written, and deliuered vnto the people, after the Temple was builded, and religion eſtabliſhed, that the people might acknowledge such a benefite of God, by the eſtabliſhing whereof, the whole ſafetie of the nation did ſtand, not in the ſtone temple, nor in the outward rites onelie, but that euery one ſhould conſecrate himſelf and his familie vnto God. Therefore was it vſed againe after the returne from captiuitie, and after al things were reſtored, for this cauſe: that the people of God being new borne again, might be taught which is the true foundation, both of the gouernement domeſtical, and political, and by what meanes that happie ſtate might be preſerued, whereunto they were come after ſo great miſerie by Gods ſingular mercie. And this is the ſumme thereof, that families and cities do ſtand by religion, and the true worſhip of God: neither that anie handicraftes do profit anie without religion, either yet anie labours wherewith the citizens do exerciſe themſelues, and that the godlie families are the true ornaments of the cities: of the whole matter, though both the Philoſophers and lawmakers haue taught certaine things, yet dare I affirme, that this onlie Pſalme is to be preferred before al the bookes of them al, euen to be conſidered by mans reaſon, both for the weight of the ſentences, and the eloquence of the words: and oh happie citie, which doeſt ſet forth this example vnto thee! But where ſhalt thou once be ſeene in the whole world?

THE PARAPHRASIS.

Y the singular benefit of God verelie is the citie restored, and the walles thereof are repaired, together with the priuate houses: ye see the fieldes tilled, and the villages and es euerie where erected: finallie, we see the ies increased with children, but wherto serue se things without the true worship of God? efore it is necessarie, that you turne the eies r minds vnto this thing both publikelie and elie: for it is God that must build both the es, which else shal fal to naught: and it is he must keepe and defend the cities also, which al stand for a time to their great dammage, ightwaies be destroied.

although the maisters haue wise, skilful, ligent seruants: and the citie be ful of such which casting off al idlenes, do al arise vp to labours, as soone as it is light, and in the euer most great labours, take a niggardlie and repast (which is the iust punishment of co men:) yet is al this labour spent in vaine, that God do fauour those labours, and the odities which are taken thereby. But verelie Lord doth graunt most mercifullie as with e al things necessarie vnto his, not yet be, but so labouring, that they neither torment lues with distrust, nor with couetousnes, h anie other affections, which are the tors of mans life.

reof is that offspring of children, the seede s, not by chaunce, nor onelie by force of , not by labour or industrie, but as the matlaine to them that are not altogether blind, re giuen to the fathers by the goodnes of rd.

is is another benefite of GOD, when the children

children being giuen by God, are of good health and so strong in the floure of youth, that thou maiest account them like dartes, cast out of the hand of some mightie man.

5 Happie is that man that hath his quiuer ful of such arrowes, who shal not want defence, if any make stir against him.

PSALME. CXXVIII.

The Argument.

This Psalme pertaining to the same purpose with the former, euen that the people of God being againe restored should vnderstand and haue set fourth as in a certaine tables, what was their dutie, is wholie œconomical, that is, for priuate families: and it doth teach two chiefe and principal precepts, of the right gouernement of the familie, to wit, the feare of God openlie testified, and diligent labour of the bodie: of the which twaine, the one part doth bind al the godlie without exception, but the later part is so to be taken, not as though bodilie labour were commanded to euerie one, but that we may know that idlenes and slouthfulnes is forbidden vnto al: and that euerie one hath strength of bodie or wit, particularlie attributed vnto him, whereby he may get liuelihood, or may vse the thing rightlie that is alreadie gotten. But this also is to be obserued, that al men are not spoken vnto, as though they were maried: because this is the ordinarie vocation, from the which how vnlawful it is for a man vnaduisedlie to depart (much lesse to leade that the diuelish vowes are anie where approued of) this life, either in the scriptures, or in the example of anie, the miserable condition of them doth declare, which hath transformed the world into a Sodome and Gomorrha, or euen into some worse thing.

The Paraphrasis.

1 THis is the right waie to leade a blessed life, that a man knowe the true worship of God, and

liue

cordinglie.

whosoeuer thou art that doſt thus, although
e in ſo poore eſtate, that thou muſt liue vpon
ndie labour euerie daie, yet God wil bring
ſe, that thou ſhalt haue a competent liuing
y: and he wil grant vnto thee, that thou ſhalt
wel and happilie.

a, he wil cauſe thy generation to ſpred alſo,
y wife ſhal be like a fruitful vine in thy houſe,
bringing foorth moſt pleaſant fruit vnto
whom thou ſhalt ſee placed in order at thy
, like oliue branches.

hold therefore, thus wil the Lord bleſſe al
that feare him.

e Lord, I ſaie, wil bleſſe thee from the tower
on, whoſoeuer doeſt thus behaue thy ſelfe:
e wil bring to paſſe, that thou ſhalt ſee Ieru-
flouriſhing, ſo long as thou doeſt liue.

d thou ſhalt then behold both thine offspring
ſpread abroad at home, and alſo publikelie
to enioie great peace and tranquillitie.

PSALME CXXIX.

The Argument.

ople of God being reſtored after ſo many calamities, th thanks vnto God for ſo great benefits, as the on- uthour of them: and promiſing themſelues the ſame me to come, doth contrariwiſe foreſhew, that a cer- e deſtruction doth hang ouer their enimies.

The Paraphrasis.

O to, let Iſraël now ſaie by iuſt cauſe, Theſe haue vexed me oftentimes from my verie youth:

cy haue vexed me oftentimes from my youth, ould they not ouercome me, as it is plaine by rience.

3 For

3 For they verelie, I grant haue wounded me, as it were plowing ouer me, and drawing long furrowes on euerie side.
4 But that most true and iust aduenger of his, euen the Lord, hath cut in sunder at the length, al the bandes of the wicked.
5 Thus certainlie al the enimies of Sion being filled with shame, shal turne their backes, their enterprises being frustrate.
6 And they shal be proud in shew, and flourishing for a little time, but they shalbe like the herbe that groweth on the top of the houses, which withereth before it come to the highest,
7 The which neither anie man doth sheare by handful, neither doth he laie it in order by handfuls, which heapeth vp the harueſt:
8 Neither for the cause thereof shal the passengers at anie time crie vnto the reapers, The Lord blesse you from heauen with most plentiful harueſt, and by the power of the Lord let your labours haue good successe.

PSALME. CXXX.

The Argument.

The people of God beeing careful to retaine the possession of their countrie and citie restored, yet trusting to the promises of God, and his mercie, whereof they had experience, doe comfort themselues in this Psalme, which was counted aforetime amongst the penitentials, that is, amongest those Psalmes which they vsed to sing, when the penitent persons were publikelie reconciled vnto the assemblie of the Church, the which afterward the Romanists applied foolishlie to the praiers for the dead, by no more probable pretence, as I thinke, than because it is said in the beginning, De profundis clamaui, *that is,* Out of the depth haue I called, *so great was the power of the spirit of errour manie yeares.*

THE

THE PARAPHRASIS.

1 O Lord I crie vnto thee from the deepe bottome of my heart, and from the deepe gulf wherein I am plunged.

2 Heare me, ô Lord, that cal vpon thee, and giue eare to my lowd sounding praiers.

3 I grant, ô God, that I haue deserued al extreme punishment: for what can I else saie? but if thou, ô Lord, do marke our sinnes, who is able at anie time to abide thy most iust wrath?

4 But the matter standeth far otherwise: for else could there be no worship of thee anie-where amongst men: therefore doth thy mercie ouercome the sinnes of men. For thou hast found out, and deliuered vnto vs the meanes of attaining thy fauor, that thou maist be acknowledged and reuerenced amongst men.

5 Wherefore, though I be most wicked, yet wait I for the helpe of the Lord, I wait assuredlie for the helpe of the Lord, I saie: for he hath testified by his word, that he wil helpe me, wherevnto I trust vndoubtedlie.

6 Therefore, there is no night watcher, no man, I saie, that watcheth in the night, that loketh for the dawning of the daie more desirouslie, or more assuredlie, than I do looke for the comming of the Lord to helpe me.

7 Go to then, ô Israel, wait vpon the Lord with assured hope, vpon the Lord, I saie, most merciful, and whom thou hast experienced so oft to be thy deliuerer and reuenger.

8 This is he doubtles who wil deliuer Israël now also, and forgiue him al his sinnes at once.

PSALME CXXXI.

The Argument.

This Psalme compared with the historie of Dauid, wherevnto

vnto it is applied in the Hebrue title, doth set foorth a plaine example of true modestie, which they commonlie cal humilitie, euen of that man, which fearing God, and despising no man, doth remaine within the bounds of his calling: and afterward this same Psalme is appointed to the people being returned, that like as in the former Psalme, they were admonished that they should not be discouraged in aduersitie: so contrariwise they should take heed vnto themselues, least they should waxe proud in prosperitie.

The Paraphrasis.

1 I Take thee to witnes, ô Lord, against the slanders of al men, that I neither laboured that I should be brought vnto this dignitie, nor that I am now proud, being promoted by thee thereunto, nor that I haue bent mine eies to high things, nor that I haue entangled my selfe willinglie with great things, whereby I might winne vnto me the opinion of excellencie, or vnto such things as were aboue my capacitie.

2 But contrarilie, vnlesse I haue bin content with my state, and haue staied my mind to depend wholie on thee, as they teach the weaned infant to forget the nurse, and to regard the mother alone: vnlesse, I saie, I haue so behaued my selfe, as the weaned infant, let me in deed be refused of thee.

3 So thou Israël also rest in the Lord alone, both now and afterward for euer.

PSALME. CXXXII.

The Argument.

Salomon consecrating the temple vnto God, 2. Chron. 6. did vse three verses of this Psalme in the last end of his prayer, euen in the same words: whereby it is plaine that this Psalme was afterward verie notorious and famous, the which Dauid then did write, when he had found a plat wherein he might build the temple of God, and did set before

before him euen then, that time, when the Arke was to be brought into the temple it selfe being built. Wherefore, when the temple and seruice of God was restored after their returne, it was worthie vsed againe, and sung (as it is verie probable) with the Psalmes of ascension, both before it and after it, in that solemnitie which is described, Nehemiah 12. And it containeth a plaine rehearsal, both of the promise of the kingdome of Dauid, and of building the temple, and of a most full setting in order of the Leuitical priesthood: both the which, it is manifest to haue bin figures, both of the kingdome and of the priesthood of Christ, euen as Dauid himselfe was a shadowe of verie Christ: for the which causes this pretious Psalme must alwaies be vsed in the Church, by whose testimonie our faith also may be confirmed. We learne further by this Psalme the visible notes of the true Church, that is to saie: the worship of God, chiefly in two points; to wit, to consist in the sincere preaching of the word of God, and the lawful ministring of the sacraments and againe, which is the true word of God, and which be the verie true sacraments: euen they, wherein Christ the true and onlie Sauiour is set forth vnto vs, euen so as he himselfe hath declared himselfe vnto his Church, and al the wil of his father most fullie concerning our saluation, both by himselfe, and by his Prophets, and Apostles. Finallie, we are taught by this Psalme, that the blessings both of this life, and the other, are ordeined for the godlie by God, and that al the enterprises of the wicked shal come to naught, and how carefullie we are bound to praie for the spreading of the kingdome of Christ, and for the preseruation of those Commonwealthes, wherein harbour is giuen vnto the Church.

The Paraphrasis.

O LORD, let it be seene that thou art mindful of the promises, wherewith it pleased thee to bind thy selfe vnto Dauid, and out of

of what great miseries thou hast deliuered him: not for this purpose verely, that thou shouldest destroie him afterward, but that thou shouldst perfourme the promises made vnto him.

2 For he againe hath bound himselfe to thee with an oth, being the Lord and mightie God of Iacob, and therefore a most seuere punisher of perjurie, euen in these plaine words:

3 If I enter at anie time into my house, if I shal at anie time go to my bed,

4 If mine eies shal take anie sleepe, or mine eie lids winke,

5 Before that I haue found out the seate of the Lord, which the mightie God of Iacob may inhabite:

6 Behold then hitherto this seate hath bin changed from time to time: for it was sometime, as we haue heard saie, towards Ephrata, euen in Silo which is now destroied, and there was a time when we did find it in the field of Iaër.

7 But now, hauing found a place at the length where it may remaine, we wil go thither, and there wil we worship him at his seate where he sitteth euen falling downe before his holie Arke.

8 Go to then, ô Lord, come vp into that place, into the which thou maist make no short abode as before: but where thou maiest remaine as in a stable habitation, euen the Arke (which is a sure token of thy power) being there placed.

9 Therefore let the Priests which be consecrate vnto thee, and are beautified both with pure doctrine and holie conuersation, execute their office dulie, and those that haue receiued benefits of thee sing here a triumph vnto thee.

10 Thou being mindful of thy promise made vnto Dauid thy seruant, preserue here the kingdom established by thee in his posteritie.

11 For thou hast sworne vnto Dauid, ô Lord, by

ure and vnchangeable decree in these words, I wil
lace one that shal be borne of thee in thy throne.
2 And if thy posteritiee shal keepe my couenant,
nd the statutes which I shal teach them, I will set
pon thy throne their posteritie also, as one shall
ucceed another for euer.
3 For the Lord hath chosen Sion vnto himselfe,
nd hath appointed it to be his seate, (because it so
leased him) euen in these plaine words,
4 This shal be mine euerlasting rest, and here wil
dwel as in a place acceptable vnto me, because it
emeth so good vnto me.
5 I wil prouide for her victuals most diligentlie,
nd if there shal be anie poore there, I will neuer
ffer them to want foode necessarie for this life.
6 I wil defend on euerie side my holie ministers
ieflie, vnto whome besides no possessions are gi-
n, and I wil dailie giue occasion of new ioie to
em that I haue taken in hand to defend.
7 There wil I cause that the top of Dauids head
al be lifted vp to be seene more and more: and if
anie time his strength be diminished, yet shal it
ring vp againe, the brightnes of the kingdome
at can not be extinguished, which is there set vp
y me, shal shine like a firebrand, and shal once
ghten the whole world.
8 And al his enimies verelie shal be filled with
ame, but his crowne shal flourish in the end with
ost great glorie.

PSALME. CXXXIII.

The Argument.

auid, vnto whom this Psalme is attributed by the Hebrue title, did write it vndoubtedlie, whē after the ciuil wars of eight yeeres space, al the tribes came together to an-noint him their king, 2. Sam. 5. 1. Chron. 11. euen that he might exhort them to laie downe al discord, and to maintaine mutual amitie with al duties both publike

and priuate. So then was it thought good afterward by the repeating of this same Psalme, to beate into al the people the desire of peace, as a thing most necessarie, seeing they were yet weake, and were assaulted on euery side, both of force, and by traiterous practises, by the gouernours of the nations neare vnto them, which were most angrie against them, as appeareth by the histories of Esra and Nehemiah. And it containeth an excellent and marueilous elegant praise, not simple of the naturall loue and affection, not of common friendship, where of the prophane writers haue spoken manie things also verie wel: but of that holie charitie, whereof the holie Ghost onelie is the author, which ioineth al the godlie vnto one heauenlie father in Christ, the first born among manie brethren. Then which knot also, not euerie kind of commodity, in regard wherof, the poets did adorne peace with marueilous epithetons, so that they counted it as a goddesse: but al the benefits of God, both of this life, and of the life to come do folowe it, being euen powred down vpon vs from him, forth of whose fulnes they are deriued downe vnto the vnder members, cleauing vnto him. Wherfore this charitie or loue is worthily cõpared with the heauenlie dew, that we may acknowledge it to be giuen vs from heauen, and that freelie: and also with the holie ointment of Aaron, running downe from the beard vnto the hem of his garment, because that Aaron was a figure of Christ our eternal Priest, & that ointment did signifie the holie spirit powred foorth without measure vpon our head, that is vpon Christ himselfe, wherby sanctifieng his vnder members, that is, the whole Church, by whose sweete smel also we are acceptable to our heauenlie father, according to that saieng, Ioh. 14, 21. He that loueth me, shall be loued of my father, and I will loue him, &c. Iohn. 1, 16.

The Paraphrasis.

1 BEhold how beautifull and happie this change of our state is: to wit, because we see that brethren,

thren, which before were at dissention both in bodies and mindes, are now most freindlie ioined in hearts. Wherefore I would haue you continuallie to consider and marke, that there is nothing either more profitable or more pleasant, than your brotherlie amitie For besides that God would haue vs to be borne of one and the same father Abraham, the which reason is of no smal moment: hee hath further called and chosen vs out into his family, by the same his holie spirit.

Wherefore this brotherlie vnitie is plainly like that sweete balme so pretious, which being powred vpon the head of the high priest, and vpon his beard, did flowe downe, euen to the hem of his holie garment.

And we may compare it with that most sweete and most fruitful dew, which falleth on the mounaines both of Hermon and Sion. For where this concord is of force, there at the commandement of God from heauen, al commodities flow downe and remaine for euer.

PSALME. CXXXIIII.

The Argument.

After the manifold speeches pertaining vnto the people, at the length a verie good end is made vnto that matter, by an exhortation directed vnto the priestes and Leuites seeing the worship of God is the whole summe belonging vnto the Church. Therefore the Leuites are admonished for what cause they are placed in the Church, not that they should exercise dumbe ceremonies, but that they should bestowe whole daies & nights for the saluation of the people, that is, in teaching, declaring the praises of God, and in praieng.

The Paraphrasis.

LO, ye blessed companie, whom the Lord hath peculiarlie chosen out of the rest of the peo-

ple, and whose ministerie he vseth whilest, yee appeare in his house before him daie and night: first execute your office diligentlie in Gods sight, carefullie labouring to set foorth his praises.

2 Praie vnto the Lord, I saie, lifting vp your hands vnto his sanctuarie, and praise him, which is the principal part of his worship, and the verie end of these ceremonies.

3 Then commend the whole assemblie of the people vnto God, sending them awaie, after they haue sincerelie offered their sacrifices, and haue bene instructed with holie doctrin, praieng that the Lord, who is the Creator of heauen and earth, would enrich them al out of Sion with al kind of blessings.

PSALME. CXXXV.

The Argument.

The Prophet doth chiefly exhort the priests and the Leuites also in this Psalme, as in the former, publikelie to set foorth the praise of God: vnto whome yet hee wil haue the people to ioine as to their ringleaders. And the arguments of praise are taken partly of the general work wherein God setteth foorth both his infinite power and goodnes, euen as it were to be groped, or handeled of al men, partlie of his special benefits that are bestowed on his owne people: and he adioineth an antithesis of the idols at large. And we ought to confirme our selues at this daie still with the same testimonie, and to giue thanks vnto God dailie now for them also, seeing there hath bene alwaie, and is stil one and the same Church, as there is one God and one faith, although the couenant be diuers, in the maner and forme of reuelation, which God hath made with his.

The Paraphrasis.

1 O Al ye that are peculiarlie appointed to the ministerie of the Lord, praise ye, praise ye the Lord, as he hath shewed himself in deed worthilie to be acknowledged.

2 Ye

2 You, I saie, which are appointed to stand and to appeare euen in the house of the Lord and vnto whome the keeping of these courts of the Lord is committed.

3 Praise God who is verie good, and praise his name, than the which nothing is more pleasant.

4 For he hath of his onlie goodnes chosen Iacob to himselfe, as his most chiefe treasure.

5 And to speake no more of these special testimonies of his fauour, why should not I affirme that thing, which is most plaine and euident, that the Lord euen our God is verie great: & although foolish men imagine to themselues gods, he is mightier then al their gods, although we should graunt that there were such as they do dreame.

6 For seeing that these men suppose that there are many gods, surelie they can make none of these almightie: and some doe make them idle beholders of things, others do bind them to inferiour causes, others faine that most vile things, and most wicked things are done openlie by them: but the Lord, as he hath created the heauen, the earth, the sea, and al the depths thereof, so also he vseth them at his pleasure.

7 By whose commandements the clouds rising from the vttermost part of the earth, doe minister the matter of the firie flames, and of the raines which burst foorth thence together, and which bringeth foorth the winds out of his store.

8 And least anie man should limit this infinite power of the Lord within the bounds of naturall causes, this is he, which destroied in one night all the first borne, both of men and beasts in Aegypt, the which thing certainlie cannot be attributed to the order of nature.

9 He also ouerthrew Pharao in Aegypt, and al the Aegyptians, ouer dutifull seruants to their king, with signes and wonders, whereof there is not one

which doth not declare the infinite power of the Lord aboue al order of nature.

10 Yea, and not Pharao only and the Aegyptians, but he also miserablie slue many other nations, and their most mightie kings:

11 As Sehon king of the Amorites, and Og the king of Basan, and al the kingdomes of Canaan:

12 Whose countries giuen to them before, he deliuered to be possessed of Israel.

13 Wherefore doubtles, ô Lord, thou hast gotten vnto thy selfe a name of perpetual praise, neither shal the remembrance of thee be extinguished for euer:

14 And thou wilt chiefly more and more set forth thy glorie in the preseruation of thy people, and in thy louing kindnes that is so prone and readie to pardon thy seruants.

15 But euen these most gorgious and pretious images, which the senseles nations do worship, are nothing els but gold and siluer, made by the workmanship of man in this or that forme.

16 They haue a mouth, and yet are dumbe; they haue eies, but they see nothing therewith:

17 They haue eares, but can not heare: and haue a nose, but wanting breath.

18 And verelie in this point the workemen and worshippers of them, differ nothing from them.

19 But ye the stocke of Israel, praise the Lord: ye the familie of Aaron go before others in praising the Lord.

20 Ye Leuites praise the Lord, as manie as professe his worship, praise the Lord.

21 Let the euerlasting inhabitants of Ierusalem sound foorth the praises of the Lord out of Sion.

PSALME. CXXXVI.

The Argument.

There is the same argument, and the same vse of this most magni-

magnificent Psalme, as of the other: but of the benefits of God both toward the whole mankind, and especiallie bestowed vpon the Church, as heere more plainelie set forth, and euerie where there is a singular verse often repeated, partlie that we should certainlie iudge these benefits onlie to come of the most liberal bountie of God, partlie that we should iudge, not onelie that all things generallie, but also euen particularlie euerie thing is a testimonie and pledge of Gods fauour and mercie to our saluation: although this his liberalitie turne to the destruction of the wicked. And it appeareth by 1. Chro. 7. that Dauid was the authour of this song, the which was sung with most great solemnitie, both in their high feasts, and in their triumphant victories, euer repeating this singular verse by course, as also the historie of Iehosaphat doth declare 2. Chron. 20.

The Paraphrasis.

PRaise the Lord for his great goodnes, for his mercie endureth for euer.

2 Praise the God of Gods, for his mercie endureth for euer.

Praise the Lord of Lords, for his mercie endureth for euer.

Who by his onlie power bringeth to passe maruelous things, because his mercy endureth for euer.

Who hath created the heauens by his infinite wisedome, for his mercie endureth for euer.

Who hath commanded the earth to stand vp aboue the bankes of the waters, being appointed to sustaine and giue nourishment to the beasts of the earth, and the foules of the aire, for his mercie endureth for euer.

Who hath created those two great lights, for his mercie endureth for euer.

The Sunne to rule the daie, for his mercie endureth for euer.

The Moone and the Starres to rule in the night,

For his mercie endureth for euer.

10 Who ſmote Aegypt, ſlaieng their firſt borne, for his mercie endureth for euer.

11 And deliuered Iſrael from thence, for his mercie endureth for euer.

12 And that with a ſtrong force, and as it were by lifting vp his arme on high, for his mercie endureth for euer.

13 Who did part in ſunder the Ruſhie ſea (which is called the red ſea) that it ſhould lie open vnto the people paſsing to and fro by multitudes, for his mercie endureth for euer.

14 And led Iſrael through the middeſt thereof, for his mercie endureth for euer.

15 And drowned Pharao and al his armies in the ſame, for his mercie endureth for euer.

16 Who led his people by the waſte wildernes, for his mercie endureth for euer.

17 Who ſtroke great kings with plagues, for his mercie endureth for euer.

18 Who ſlue mightie kings, for his mercie endureth for euer.

19 Sihon king of the Amorites, for his mercie endureth for euer

20 And Og the king of Baſan, for his mercie endureth for euer.

21 And gaue their dominion to be oppreſſed by others, for his mercie endureth for euer.

22 Euen to be oppreſſed by Iſrael his ſeruant, for his mercie endureth for euer.

23 Who when we were oppreſſed, was mindfull of vs, for his mercie endureth for euer.

24 And deliuered vs from our enimies, for his mercie endureth for euer.

25 Who giueth foode to all liuing creatures, for his mercie endureth for euer.

26 Praiſe ye God, the Lord of heauen, for his mercie endureth for euer.

PSALM

PSALME CXXXVII.

The Argument.

The holy Ghost would haue this excellent Psalme to be extant, (which no doubt was made by the Leuites the singers in the time of the captiuitie) that hee might teach vs verie notable things, and necessarie to our comfort, to wit: that there is a time of silence vnder the crosse, when the power of darkenes hath his time, notwithstanding that we must retaine alwaies our constancie, not onelie in faith, but also in zeale, least we betraie the truth with our silence, or forsake our dutie for feare of men. The dogs verelie are vnworthie to haue anie holie thing offered to them, but this same thing is not to be dissembled, that they are dogs, when it standeth vpon the glorie of God, and that the oppressors of the Church shal neuer carie awaie their wickednes vnpunished, and chiefliе they which do inflame the crueltie of the mightie men against the innocent.

The Paraphrasis.

WE being caried awaie vnto that prophane Babylon, euen auoiding so much as laie in vs the sight of the wicked enimies, did confes with most doleful silence, euen with aboundance of teares, both our sinne and sorowe, at the floud of Euphrates, being mindful of Sion.

And though we caried our harpes euen to bee our comfort in so great calamitie, yet seeing that it seemed vnto vs, that we should rather mourne than sing in that time and place, we did hang them vpon the sallowe trees, making no noise in the sight of the Babylonians.

When they themselues, which had drawne vs awaie into this most miserable captiuitie, outrageuslie mocking our miserie, did require of vs, that we should delight them with our songs, and take

againe into our hands the harps that we had hanged vp: speaking these words, Come off, sing vnto vs those tunes of your Sion.

4 But we did not agree vnto them, bearing most heauilie this their derision, as breaking out into the reproch of the Lord himselfe. For with what countenance, or with what conscience, could we abandon the holie praises of the Lord, to be derided of those wicked enimies?

5 But bee it far awaie, and God forbid ô Ierusalem, that though we be far seperate from thee, wee should forget thee: but let rather euery one of our right hands forget al plaieng of instruments.

6 Let the tongue of euery one of vs rather cleaue to the roofe of our mouthes, than that it being vnmindful of thee, should set foorth thy holie name to be derided of them: and vnlesse so long as we shal be banished awaie from thee, we do mourne so long: and againe, that then we begin our ioie, when we shal be restored vnto thee.

7 But thou, ô Lord, do not forget these our vnkinde kinsmen, and with what exhortations they haue kindled the crueltie of the Chaldees, when they cried in the day of the cruel destruction of the citie. Rase it, rase it, euen to the verie foundations.

8 But the time shall bee also, when euen thou ô Babylon, shalt be destroied, and this thy prosperitie shal be giuen vnto him, which shal deale with thee againe, as thou hast dealt with vs.

9 And blessed shal he be, that shal take thy yong infants also, and dash them against the stones.

PSALME. CXXXVIII.

The Argument.

When Dauid had atteined to the kingdome, and brought the Arke into the citie, thinking also of the building of the temple, euen propheseieng that it would come to passe, that al the kings of the world should acknowledge

and

and celebrate thu ſo great a beneſite, which was fulfilled in the end in Chriſt the eternal ſonne of Dauid. But becauſe the inſtruments of Sathan vſe commonlie to lie in waite for none more, than for them that are the chief in the Church of God, he admoneth alſo prayers, as it becommeth vs to do in proſperitie, to conſider the battel againſt Sathan and the world neuer more carefullie, than in the time of truce. And he doth praie, reſting vpon that certaine foundation of our hope, which is threefold: euen that God beholdeth all things, that he cheriſheth the oppreſſed, that he is the enimie of the proud, howſoeuer he ſeeme to winke for a time: that we are the worke of God without repentance, and therefore of neceſſitie to be made perfect in due time.

The Paraphrasis.

I Wil praiſe thee with my whole heart, neither wil I be aſhamed to ſing foorth thy praiſes alſo in ſongs, before the aſſemblie of the mightie, and before the verie Angels that ſtand about thine Arke.

I wil praiſe thee in the palace conſecrate to thy Maieſtie, and I will ſing of thy mercy & truth, becauſe thou haſt gotten vnto thee, now at the length, moſt great honour, for that thou haſt ſo marueilouſlie performed vnto me, that which thou diddeſt promiſe in thy word.

For thou haſt deferred for a ſpace my deliuerance, notwithſtanding, ſo oft as I called vpon thee, thou miniſtring vnto mee an inuincible ſtrength of mind, haſt ſtreightwaies heard me when I cried.

And ſurelie it wil come to paſſe, ô Lord, that all the kings of the world, when they ſhall knowe what thou haſt promiſed vnto me, and how aſſuredlie thou haſt performed thy promiſe made vnto me, they wil giue thee praiſe.

Hauing in admiration chieflie this thing, that thou

thou hast fulfilled thy promises, after such a marue-lous maner aboue expectation, confessing therein thy power and glorie chiefliе to appeare.

6 In that thou hast declared in deed, that though thou sit in a most high throne, yet doest thou be-hold al the base and most lowe things: & that thou knowest a far off, those that proudlie lift vp them-selues, although thou maiest seeme to winke at both twaine for a time.

7 Doubtles, although I be vnwrapped in the mid-dest of most rough tempests, thou wilt preserue me safe: and laieng thine hand vpon mine enimies, how cruel soeuer, thou wilt deliuer me with thy right hand.

8 For thou, ô Lord, thine owne selfe wilt fullie performe the work that I haue enterprised by thine authority: for this is thine euerlasting mercie testi-fied by thy word, neither wilt thou leaue the worke vnperfect, which thou hast once begun.

PSALME. CXXXIX.

The Argument.

This Psalme doth teach vs, when we are oppressed against right and equitie, by men of power, and chiefliе for re-ligion, we must alwaies keepe a good conscience, and ap-peale to the iudgement seate of God, who beholdeth the verie heartes, whose infinite power is described in this Psalme by Dauid with great maiestie.

The Paraphrasis.

1 O Lord vnto whome I appeale, and whome I can not deceiue though I would, I am throughlie knowne & manifest vnto thee.

2 For no part of my life is vnknowne vnto thee, whether I sit or rise: yea, thou doest euen vnder-stand al my thoughts a far off.

3 And thou obseruest narrowlie my walking and my lieng downe, neither is anie of those thinges hidden

hidden from thee, which I go about.

4 For thou knoweſt euen my words, ô Lord, before my tongue pronounce them.

5 Thou holdeſt me incloſed before and behinde, and as it were compaſſed by thy hand laide vpon me.

6 Thy knowledge is ſo high, that no man can comprehend it, it doth aſtoniſh me aſſuredlie with the admiration thereof.

7 Wherefore, if peraduenture I be ſo mad, that I go about to flie awaie from thee, whither I praie thee can I go, that thou ſhouldeſt be ignorant where I lie hid? and whither ſhal I flie from thy ſight?

8 If I ſhal euen go vp and flie vp into the verie heauens, verelie there ſhal I find thee: contrariwiſe, if I lie downe in the cloſe places of the graue, behold againe there ſhal I perceiue thee.

9 If the ſunne it ſelfe ariſing vp, ſhould lend me his moſt ſwift wings, whereby I might flie euen into the farthest part of the weſt:

10 That ſame ſhal be euen as though thou thy ſelfe diddeſt leade me thither, and thy right hand wil there find me out, and take me.

11 And if I were ſo mad, that I ſhould perſuade my ſelfe, that the darkenes at leaſt ſhould hide me, the night it ſelfe ſhal be like a light compaſſing me about, that I ſhal be open vnto thy ſight.

12 For the verie darkenes doth not ſo couer anie thing, but that thou ſeeſt it fullie: yea, the night doth ſhine vnto thee, none otherwiſe than light it ſelfe, ſo that there is no difference of light and darkenes with thee.

13 And no maruel, for euen the verie bowels within me, are thine owne by right and authoritie, becauſe thou haſt made me, and couered me in my mothers wombe.

14 And

14 And this worke ſurelie which I behold in my ſelfe, is ſo wonderful, that I am vtterlie moſt ſenſeles and vnthankful, vnleſſe I praiſe thee for this cauſe, and profeſſe that thy workes are exceeding maruelous, ſeeing I do perceiue that thing manifeſt ſo to be.

15 Euen then the ioining of my bones was knowne vnto thee, when I was formed in ſo ſecret a place, and was faſhioned in the darke caue, as it were with needle worke:

16 Euen then, I ſaie, thou diddeſt behold mee, when I was yet an vnfaſhioned lumpe without ſhape: and al this my faſhioning, and alſo the verie time appointed therevnto, was ſet downe in thy booke, before that anie part of that workmanſhip was made.

17 Therefore, ô God, how do I prefer the conſideration of theſe things before al others? which are ſo great verelie, that no man is able once to account the ſumme of them.

18 For if at anie time I go about to rehearſe them, I find them mo than the ſmal ſands of the ſea: and though ſleepe come vpon me, thinking vpon theſe things, I neuer wake againe, but a new matter and cauſe of praiſing thee doth offer it ſelfe,

19 And if thou, ô God, determine to exerciſe thy power, and to deſtroie the wicked vtterlie, then ſurelie ſhal I be free from theſe cruel men:

20 From theſe men, I ſaie, which ſpeake wickedlie of thee, for great, and ſo proud is the crueltie, not of mine enimies ſo much as of thine, for they abuſe thy holie name.

21 But I, as thou knoweſt, becauſe they haue hated thee, do therefore againe hate them, and do euen abhorre them, becauſe I perceiue them to riſe vp againſt thee.

22 I hate them I ſaie vtterlie, and count them for my

my greateſt enimies: much leſſe wil I ioine my ſelfe vnto them, or can abide to winke at their wickednes.

3 I ſubmit my ſelfe, ô God, in this thing to thy trial, that thou maiſt throughlie ſee my heart, and vtterlie ſearch al my thoughts.

4 Finallie, conſider whither I haue prouoked them with giuing anie offence: and as thou knoweſt me innocent, ſo preſerue thou me, and goueme the courſe of my life with thy counſels.

PSALME. CXL.

The Argument.

This Pſalme is of the ſame argument which manie others, in the which Dauid being brought into great extremities, partlie aſſaulted by ſlanders, partlie by open violence, doth declare what is the ſtate of the godlie in this world, and to whom we muſt flie for ſuccour: adding moſt ſweete ſentences, whereby we may perceiue what we muſt ſtaie our faith vpon, and how the end of al theſe conflicts ſhal be bleſſed in the end to the godlie, but vtter deſtruction to the wicked.

The Paraphrasis.

DEliuer me, ô Lord, from wicked men, preſerue me from thoſe that would do mee violence:

2 Who partlie aſſaile me by craft, deuiſing manie things with themſelues, and partlie prepare open force againſt me.

3 Thou wouldeſt thinke they were ſerpents, whetting their poiſoned tongue againſt me, and aſpes that carrie poiſon in their mouth to kil men at vnwares.

4 But thou, ô Lord, preſerue me, that I do not fal into the hands of anie of theſe wicked men: defend thou me againſt them that do mee iniurie, and are wholie bent vpon this, that they may caſt

caſt me downe miſerablie, and deſtroie me.

5 Theſe proud men haue laide ſnares priuilie againſt me, and haue ſpred their nets, and ſet their grinnes for me, which waie ſoeuer I ſhould go.

6 But I, ô Lord, do hold this point firmelie, that thou art my God, heare therefore, ô Lord, my voice, when I praie.

7 O Lord my Lord, thou art he, who both wilt and canſt ſaue me, and who haſt bin in ſteade of an helmet to my head, aſſailed with a thouſand darts.

8 Permit not I beſeech thee, the wicked to haue their moſt miſchieuous deſires, neither to bring to paſſe that which they go about: for thereby they wil take occaſion to bee more and more proud.

9 But rather graunt, that the captaine of them that lie in wait ſo diligentlie for me, and alſo they their owne ſelues with their captaine may be ouerwhelmed with that euil, that they haue intended againſt me by their ſlanders.

10 And ſurelie I ſee it wil ſo come to paſſe, that euen burning coles comming downe from heauen, ſhal fal vpon them: and they being ſtricken with lightnings, ſhal be caſt headlong into moſt deepe pits, neuer to come out againe.

11 For this is an vndoubted thing, that the backbiters and ſlanderers ſhal neuer continue: and al they that rage with violence, bring vpon themſelues deſtruction by their owne wickednes.

12 Neither can it be doubted, but that the Lord wil helpe the poore and the oppreſſed.

13 And the iuſt, ô God, ſhal praiſe thy name, and with what force ſoeuer they be aſſaulted, yet ſhal they that loue truth and equitie, remaine ſafe before thee.

PSALME CXLI.

The Argument.

In this Psalme also Dauid, being most greeuously vexed, doth praie vnto God with great confidence, after his accustomed maner: but he requireth three things chiefly in this praier. One, that he may bridle his tong, which vnlesse it be restrained, doth manie times make the matter worse. The second, that he do not ioine himselfe to the wicked, being ouercome with euil examples or entisements. The third, that iust and moderate reprehenders be not wanting vnto them.

The Paraphrasis.

DEfer no longer, ô Lord, I beseech thee, to heare my crie, but rather giue eare vnto me, when I crie vnto thee.

Let my praiers be accepted vnto thee, as the smel of the incense appointed by thee: and let my praiers which I powre out, lifting vp my hands vnto thee, be as the euening sacrifice.

Stop my mouth, and locke vp the dores of my lips by the power of thy holie spirite, least I do speake anie thing rashlie or impatientlie.

Giue not vp my heart to be gouerned with wicked lusts, least I giue my selfe wholie to euil, with those that are bent to wickednes, either being ouercome with the greatnes of dangers, or entised by tasting their delicates.

But let the iust men smite me, the which thing I wil count for a great benefit, and let them rebuke me: and let neuer that excellent baulme want vnto my head, wherewith it shal not be hurt. But what need mo words? for it shal shortlie come to passe, that I shal praie vnto thee in the miseries of these wicked men, euen for them: much lesse shal I be swallowed vp by them.

And when thou hast cast downe headlong the chiefe

chiefe of them, others which are now enimies vnto me, shal receiue my words with gentle minds, as acceptable and pleasant vnto them.

7 In the meane season, we do lie not onlie as dead men: but also euen as the hewers of stone do cut here and there the peeces of stones, so are we scattered, and our bones cast to and fro, at the mouth of the graue.

8 But thou, ô Lord, my Lord, when I turne mine eies vnto thee, being ful of hope, bring me not vterlie to nothing:

9 But rather defend me, least peraduenture I fal into snares, and into the nets which wicked men haue laied for me.

10 And so doubtles it wil come to passe, for they shal rather fal into the nets of God: but I, as it hath come to passe hitherto, so also alwaies hereafter, shal escape without hurt forth of their snares.

PSALME. CXLIII.

The Argument.

The Hebrue title doth signifie, that this Psalme was made by Dauid, when he was closed in on euerie side by Saul, and fled into the caue of Engaddi, whereby it may be perceiued how great his faith and constancie was, as it is declared 1. Samuel. 24. therefore this Psalme also conteineth an excellent example of most feruent praier.

The Paraphrasis.

1 I Crieng, cal vpon the Lord: and crieng, praie vnto the Lord.

2 I powre foorth al my mind before him, I declare vnto him whatsoeuer doth trouble me.

3 And greefe in deede doth bring darkenes vpon me, but thou knowest what path I should hold in these rockes of the wildernes, though they haue set snares round about me.

I looke about me hither and thither, but I see no man which knoweth me: no refuge appeareth, nie-where, there is no man that thinketh how to saue me.

Therefore I with crieng seeke thee onlie, thou art my refuge, and my portion, keeping me alyue.

Ah! heare the crie of a man most miserable and vterlie consumed: deliuer me from these enimies much more mightie than I, which do persecute me so cruellie.

Deliuer me from this prison, that I being compassed with the assemblie of iust men, which reioice that this deliuerance is giuen me by thee, may sing thy praises continuallie.

PSALME CXLIII.

The Argument.

There is scarselie anie other Psalme extant, wherein it is declared more plainlie, what moderation we should vse when we are oppressed with slanders. For although he that is vniustlie accused that he hath hurt this or that man, be not guiltie of that crime in his owne conscience: as it appeareth that Dauid was banished without al deserving, as a seditious person, and guiltie of high treason (which causeth him both in other places, and in this Psalme boldlie to appeale vnto God, trusting to his innocencie) notwithstanding, whereas the conscience before the iudgement seat of God doth abundantly reproue them also which are most innocent before men, it must needes be, that the conscience here sustaine a double person, both confessing it selfe guiltie, & also setting it selfe as innocent before the same iudgement seate: and Dauid doth this thing most manifestlie in this Psalme, adding a sentence as notable as anie is anie where in the holie scriptures, wherby al & euerie man without exception, (besides him onelie which was borne pure without al spot) being considered in themselues, are condemned of iniurie done vnto others, and therfore worthie of sundry

punishments. Afterward there is added an excellent description of the battel of faith with infidelitie, whilest the one armeth himselfe both with the inuincible power of the most mightie and most mercifull God, and also with his most certaine truth, declared in his written word: but the other gathering streight of the greatnes and multitude of the troubles, whereunto it seemeth that God would neuer offer his: but faith ouercommeth in the end, because as the Apostle saith, We are not vnder sinne, but vnder grace: *that is to saie, in the regenerate, not the flesh, but the spirit doth ouercome.*

The Paraphrasis.

1 O Lord, thou knoweth the goodnes of my cause concerning mine enimies, therefore I beseech thee, that thou wouldest deliuer me being an innocent: but againe, when I consider who I am before thee, what shal I rather do, than intreate thee to turne awaie thy most iust wrath? heare me therfore that praie, heare me, which praie earnestlie, resting both vpon thy truth in performing thy promises, and of thy righteousnes in defending thine owne.

2 Howbeit, though I be innocent concerning these men: yet desire I this thing earnestlie, that thou deale not with me thy seruant by iudgement. For this is plaine, that there was neuer man, neither is there anie man, who if he be set before thy iudgement seate, as he is in himselfe, can be found iust.

3 But behold, I beseech thee, how these men account me: they haue sought me vnto death, they haue cast me downe, so that scarselie my life remaineth: yea, and I am counted of them alreadie as a putrified carcase in the pit of the graue.

4 And what shal I here doe? whither shal I turne me my God? for I am in mind vtterlie amazed, and I tremble being striken in my heart, whether I doe

looke

ooke vpon thee a ſeuere iudge, or vppon thee my ruell enemies.

Howbeit, when I call to memorie how merci-llie thou vſeſt to deale with thine, and doe not nly remember thy promiſes, which of themſelues e moſte ſure: but alſo with howe manie notable onders thou haſt confirmed them, which none as able to worke beſides thee, I take a wonderful omfort thereby.

Wherefore I come to thee with ſtretched out ands, requiring thee to ſend downe thy holy ſpi-te vpon me: none otherwiſe than the earth burnt with heate, and gaping euerie where, doth wayt or the dew.

Heare me therefore, ô Lord, and tarry not: for my ſtrength doth faile me: and nowe, when I am ore like a dead man, than a liuing, doe not with-awe thy ſelfe far from me.

But grant rather, that thy mercie may ſpeedily ine as it were a light vnto me, that flie only vnto ee, which may gouerne me wandering in this rknes, ſeeing that I depend wholy on thee alone.

Deliuer me, ô Lord, from theſe mine enemies, cauſe I lie hid vnder thy winges alone.

Finally, ſeing thou art not the only God which nſt ſaue vs, but alſo art my God, that is to ſay, ich haſt teſtified that thou wilt do this thing for , which thou canſt doe: take me from theſe mine mies, and continue furthermore to teache me to knowe, and alſo to do that which is accep-le to thee: leaſt that either my blind minde, or e affections, which are by their nature outragi-, carrie me out of the way: but rather that thy it, which worketh al goodneſſe, may lead me in right way the whole courſe of my life.

Neither yet doe I deſire that thou ſhouldeſt ore me vnto life, which am readie to die, and ught to deathes doore, as though I did truſt to my

my owne merits: but that thou maiest prouide for thine owne glorie.

12 Therefore what wil be the end? euen that thou vtterlie destroie mine enimies, by whom I am so vniustlie vexed, for thy singular mercie, because I am thy seruant.

PSALME. CLXIIII.

The Argument.

Dauid being renowmed with notable victories, & that not without singular courage and strength both of bodie and mind, as it is knowne by his historie: yet in this Psalme, which doth wholie agree with the 18. he doth so giue thanks vnto God, that he doth attribute no more to himselfe in warlike affaires, than Paule doth in the ministerie of the Gospel, when he saith, that He that planteth, and he that watereth are nothing: but that it is God onlie that giueth the increase. He teacheth al men true humility of mind, what great diligence soeuer they haue vsed in the worke committed vnto them. And because our battel is so long as our life lasteth, he giueth thanks so for the victories obteined, that he desires new strength against new conflicts, which are at hand, giuing a singular admonition to take heed, least we being made more negligent by prosperous successe, be ouercome at vnwares by the enemie. Finallie, he doth open the fountaine, from whence al good things both publike and priuate do flow: to wit, the sincere worship of the true God, closing vp the Psalme with a most magnificent acclamation, the which would to God al Commonwealths would earnestlie meditate!

The Paraphrasis.

1 I Do render vnto thee, ô Lord, mine onelie strength, the praise of al these victories by most worthie right. For I do attribute it vnto thee, that these my hands haue fought so valiantlie, and that my fingers haue handled my sword so cun-

manninglie.

For thou art he, by whose benefite I remaine liue: thou art my defence, my tower, my sauiour, my shield, my refuge: finallie, thou art he who onlie hast subdued al this people vnto me.

For, I praie thee, what maner a thing is man, that most miserable of al liuing things, & most ful of calamities? wherfore shouldest thou regard him? that haue mortal men borne of those ỹ are mortal themselues, that thou shouldst take care of them?

Certainlie, he himselfe is most like a thing of naught, and his life is like a shadowe that passeth waie most swiftlie.

Be present therefore with me, ô Lord, without whose helpe I perish, and come foorth terriblie from thy heauenlie tower, and testifie thy presence with the tempests following thee, and command the tops of the clouds being striken, to cast foorth stormie whirlewinds.

Let thunderbolts follow, whereby thou maiest cast downe their troups, let lightnings come thick glistering like darts, wherewith thou maiest disorder their whole armies.

Finallie, stretch foorth thy hand, and deliuer me from these whirlepooles, euen from the hands of these strangers.

I do cal them strangers, because that although they be counted in thy familie, yet do they nothing pertaine vnto thee, seeing their mouth is ful of falshood, and their hands are defiled with a thousand deceits.

But euen these also thou wilt driue awaie, therefore I wil sing a new song vnto thee, both with my voice, and with mine instrument:

Vnto thee, I saie, which art the reuenger of al dignitie, and the defender of Dauid thy seruant, euen now readie to be slaine with the sword of his aduersaries.

11 Wherefore deliuer me, and defend me out of the hands of these strangers, whose mouth is ful of falshood, and their hands are ful of deceit.
12 For thus (least I be thought to respect onlie mine owne commoditie) our sonnes also shal be like the faire plants which growe vp speedilie at the verie beginning: and our daughters being of a tal and comlie stature, shal be like vnto pillers cunninglie polished or carued, wherewith the entries of palaces are sustained.
13 In our storehouses al kind of prouision shal abound: manie mill ans of our cattel shal plentifullie fil our streets.
14 Our heards shal be seene to be of a strong and wel knit bodie, there shal no-where be anie inuasion of enimies, which should needs to be repulsed with armies: there shal no crie be heard throughout the cities.
15 O happie people, to whom thou shal giue this thing! ô blessed is that people, which acknowledgeth the Lord to be his God, and whom the Lord likewise acknowledgeth for his people!

PSALME. CLXV.

The Argument.

Euen this one Psalm is most worthie, that al men should choose also as a squire and rule how to giue true praise vnto God: for nothing can be spoken either more graue lie or more honourable, both of the wisedome, mercie, iustice, and power of God, testified in al his works, and especiallie of his singular and excellent benefits toward his Church: so that this Psalme verelie is a perfect example of that same reasonable worship of God, which doth consiue in the Church alone.

The Paraphrasis.

1 O My God, my King, I wil highlie extol thee and celebrate thy name for euer and euer.
2 I wil consecrate al the daies of my life to

orth thy glorie, and wil amplifie thy name with
s that neuer shal haue end.
o thou art great, ô Lord, and no praise is suffi-
t for thee, neither can anie man atteine to thy
tnes.
For thy wonderful workes endure not for one
eration and age alone: but as one age succee-
another, so likewise must some men commit
memorial of them vnto others, vnles they will
egligent in doing their duetie.
Wherefore truelie be it far from me, that anie
g should be of greater authoritie with me, than
I should carefullie thinke that the brightnes
y Maiestie, which shineth vnto vs in the very
ie vse of things, and that thy deedes are greater
can be comprehended by the admiration or
he capacitie of al men.
nd doubtles, though verie manie be most bloc-
and wonderful thankleſse: yet can there neuer
anting some, which shall euen against their
confesse at the least thy terrible powre: but
it that other be silent, yet wil I neuer cease to
are thy greatnes.
But God forbid that I alone should labour to
this my dutie: for verelie there wil be alwaies
e assemblie, which wil by al meanes testifie the
embrance of thy peculiar goodnes, and thy
t vndoubted promises:
Namelie, that thou art most merciful, and most
ie to exceeding mercie: and of whome a man
almost doubt, whether he be more slowe to
h, or more prone to pardon.
or is there any thing, ô Lord, void of thy good-
naie, what is there in this whole world ane-
re, which doth not testifie thy clemencie euen
is point, that thou doest suffer so manie ages
world that is defiled so sundrie waies?
Therefore, ô Lord, thou hast created nothing:

nothing was done of thee, since the world was first made, which doth not euen of it selfe set foorth thy glorie: but onelie thy chosen people doe acknowledge thee, and giue vnto thee due and conuenient praise.

11 For these alone do know & declare by experience what thy dominion is, and what is thy power.

12 That is to saie, the publishers of thy most valiant acts, committing the glory of thy kingdome to their posteritie.

13 For indeed, thy kingdome is not limited in any bounds of time, for that it alwaies endureth one and vnchangeable from al eternitie.

14 And how iust and moderate this thy rule is hereof it is euident, ô Lord: because thou dost stay vp euerie one, how vnworthie soeuer, which else should falt and also lifte vp those that are alreadie fallen downe.

15 And what manner of benefit is this of thine which is cõmon to als that the life of al liuing creatures is attributed to thee their creator and preserver, and thou againe giuest them nourishment in their due and conuenient time.

16 For whatsoeuer hath life, liueth not by anie other means than herevpon, that thou bestowest vpon euerie one, as it were willinglie reaching foorth thine hand, & compelled by thine alone liberalitie.

17 Neither doth both thy iustice, and thy most bountious liberalitie lesse appeare in gouerning those things which thou hast made, and directing them what waie soeuer thou wilt, to the end appointed by thee.

18 Yet thou manifesting my selfe principalie, and with a certaine peculiar testimony of thy fauour defending them carefullie, which worship & reuerence thee with an earnest affection of the heart, thou dost as it were neuer depart from their side.

19 Insomuch that they can aske nothing of the

right, which thou doſt not grant them, and alwaies helpeſt them when they crie.

20 And euen as thou ſafelie keepeſt al thoſe that loue thee, ſo thou deſtroieſt al the wicked.

21 Wherfore, by good right, ô Lord, I wil declare thy praiſes, euen with a ſounding voice: and it becommeth al men, to whome thou granteſt the vſe of this life, to doe this thing diligentlie and continuallie.

PSALME. CXLVI.

The Argument.

The Prophet doth exhort al men in this Pſalme to ſet forth the praiſes of God, which conſiſt chieflie in this point: that al our confidence may be fixed in him alone, as both in a moſt mightie & moſt moderate, and ſpeciallie in a moſt merciful Lord of al things, of whoſe both power & equitie, & clemencie, he ſetteth foorth ſome notable example, & thoſe being proued by verie dailie experience.

The Paraphrasis.

GO to yet my ſeelie ſoule, praiſe the Lord.

2 For I haue thus determined to beſtowe the whole time of my life in praiſing the Lord, and to ſet foorth my God ſo long as I liue.

And this praiſe properlie belongeth vnto him, that we fixe our whole confidence in him alone. For whome wouldeſt thou rather truſt? to princes, whoſe glorious ſhew vſeth to dazel the ſight of foliſh men? But ſeeing euen theſe mortal men be alſo borne of mortal parents, that is to ſaie, hauing neither firme ſtrength, nor ſtable will: ſafetie cannot conſiſt in them.

4 For euen their life conſiſteth in their breath, of the which, ſo ſoone as they are bereaued, the ſoule departing out of their bodie, they are reſolued againe into duſt: and al their cogitations do vaniſh awaie together with them.

5 But, ô blessed is that man, which trusteth in the helpe of the God of Iacob, and whose whole hope is laid vp in the Lord his God!

6 For hereby it appeareth euen to blind men, how good and how great his power is, in that he created the heauen, the earth, the sea, and al things that are comprehended in them: and his excellent goodnes and fidelitie is herein euident, that he neuer breaketh his promise:

7 That he doth maintaine those that are vniustly oppressed, he feedeth the hungrie, and looseth the prisoners from their bonds.

8 He openeth the eies of the blind, and of such as are vexed for want of counsel, and lifteth vp those that faint vnder the burden of miseries: finallie, the Lord loueth al that loue righteousnes:

9 The Lord doth defend and nourish those that are destitute of mans helpe, especiallie strangers and trauelers, the fatherlesse and widowes: but vterlie ouerthroweth them that liue a wicked life.

10 Last of al, other dominions are trulie transitorie, and subiect to destruction: but the kingdome of the Lord alone is euerlasting: thy God I saie, ô Sion, endureth for al ages. Praise ye the Lord.

PSALME CXLVII.

The Argument.

The people did in this Psalme celebrate that most high benefit of their returne from Chaldea, which was like a new birth of the Church: chiefliest, if we principallie regard the worship of God, as it is conuenient: and the testimonies of the mercies of God are annexed, so elegantlie described, as nothing can be more excellent, the which though they be general, yet do they properly belong to the children of God, because they onelie knowe from whom they proceed, and giue vnto God his iust praise. Therfore in the end of the Psalme he doth make mention of that most excellent, and great benefit of al others, wherewith

God

God did bind his Church peculiarlie vnto him, euen the knowledge of his wil, which bringeth saluation. And whereas that deliuerance frow Chaldea, and the gathering together of Israel, as the citie of Ierusalem it selfe also were figures, the truth thereof is exhibited vnto vs in deede in the Gospel, there is no doubt, but the Christian Church is much more bound dailie to set foorth the benefit of our redemption, whereby we are brought into the heauenlie countrie, especiallie in these our last times, wherein God hath begun to gather his Church from the other occidental Babylon.

THE PARAPHRASIS.

GO to, I beseech you, praise the Lord: for what should wee rather doe, then to giue thanks vnto God? who, besides that he is God, and therefore hath bound all men vnto himselfe by good right, hath bestowed vpon vs so manie peculiar benefits: and againe, what can be more ioiful and more to be desired, than such a testimonie of his fatherlie loue?

For behold, ô God, thou restorest Ierusalem being cast downe, destroied, subuerted, and beaten into dust, contrarie to the hope of al people, and dost gather together thine Israel being scattered ful seuentie yeares: the which thing the worke it selfe doth testifie, that thou wast onlie able to doe.

Thou doest comfort them that are vtterlie desperate, thou also doest heale the deadlie wounds, that none could heale but thou:

Euen because there is nothing which thou art not able to do: for thou knowest the number of the starie starres, the which as their Lord thou callest out by name.

O our great Lord, both of infinite power, and also of vnderstanding!

And which doth vse his infinit power nothing proudly or immoderatly, but euen to helpe the oppressed,

preſſed,& to caſt the wicked downe to the ground.
7 Go to then,praiſe the Lord,that our God, both with voice and with inſtruments.
8 Which couereth the heauen with clouds, from whence he draweth foorth the raine to water the earth, and to cloth the tops of the mountaines with all kind of hearbs.
9 With this food he feedeth the beaſts,and nouriſheth the yong rauens when they crie,being forſaken of their dams.
10 Yet is there nothing in vs,which would moue him to embrace vs; far vnlike to thoſe which approue an horſe, by beholding his beautie or courage: or that do regard a man that runneth for his ſwiftnes.
11 For what can he find in anie man, which he hath not giuen vnto him before? Therefore al the benefits,which are beſtowed vpon them that feare him,and who haue regard onlie to his mercie, doe proceed of his liberalitie alone.
12 Go to then Ieruſalem, praiſe thou the Lord: go to Sion,praiſe thou thy God.
13 For he doth ward thy gates with bars:he doth cheriſh and multiplie thy familie, thy citizens I meane.
14 He bringeth thee into amitie with thy neighbors,he feedeth thee with the fine flower of wheat
15 For he needeth none armies or engins of war: but ſo ſoone as he hath declared what his pleaſure is, his commandement goeth foorth through the whole world,like a moſt ſwift poſt.
16 He raineth downe the flakes of ſnowe as it were wool from the clouds, he doth ſprinkle the earth alſo with ſmall hore froſt, as it were with duſt.
17 He caſteth out the iſe like morſels,and he bindeth together al things with cold, that no man is able to abide.

18 And

And he also againe, so soone as hee commandeth, doth melt the things that are frosen, and the waters streightwaie flowe foorth againe, as though their bands were losed.

And these thinges verelie doe testifie most manifestlie, both his infinite goodnes and powers: yet verelie they are nothing in comparison of that benefite, which he bestowed vpon his Israel, when he deliuered vnto him the doctrine of saluation, and the rule to leade his life both godlie and honestlie. Neither is there any nation vnder heauen, with whome he hath so dealt, but he hath left other men without this most true and most iust doctrine.

PSALME. CXLVIII.

The Argument.

The scope and end of this Psalme most ful of maiestie, euen written with a heauenlie fervencie, is (whereas there be extant so manie most cleare witnesses of Gods wisedome, of his power and goodnes, as there be things created) to cal vpon al those things high & lowe, and of the middle sort, to set foorth the praise of God with common consent. For though manie of them are without both vnderstanding and sense: yet they al, after their manner, although they be silent, are said to sound foorth the glorie of God: though men which haue reason, and for whose cause they are made, ought properlie both in their owne name, and in their name to do this dutie: and therefore the godlie ought to set foorth continuallie that incomparable benefite, whereby they are chosen into the felowship of the sonne of God.

The Paraphrasis.

GO to, let them sound foorth the praises of the Lord, euen from the most high heauens.

O al ye holie spirits, the apparitors of his Maiestie, which are deuided into innumerable garri-

songs, go ye before others in this his praise.
3 Thou Sunne and Moone, and al ye Starres shi-
ning in the heauens, shewe forth the praise of your
Maker.
4 O ye most high spheares of the heauens, praise
ye him, & ye vawts of waters which hang on high.
5 Let al these things, I saie, praise the Lord: for
they began to haue their being by his onelie com-
mandement.
6 And they are placed by his appointment in the
same place and order where they stand most stable:
and they are set in order with certaine spaces and
boundes, which they cannot passe ouer by any
meanes, though they would.
7 And let the earthlie things againe answer vnto
the heauenly, and the creeping wormes in the hol-
lowe holes, of the earth, and also the depths of
waters.
8 And ye flames of lightnings also, hailes, snowes,
vapours lifted vp, whirlewinds, and other tempests
which al haue your being, and are moued by his
commandement.
9 Mountaines and al hils, trees laden with fruit,
the Cedars mounting vp with such marueilous
height.
10 Ye wild beasts also, and ye that be tame, what-
soeuer creepeth vpon the ground, and whatsoeuer
fleeth through the aire.
11 But chiefliе both the kings and their people
subiect vnto them, the princes and the gouernours
of the earth.
12 Yong men and old, yong maides also and
children,
13 Praise ye the name of the Lord: for he alone de-
serueth most high praise, as he that is more deepe
than the very earth, & more high than the heauens.
14 But this becommeth chiefliе the people, whom
God of his vnspeakable fauour hath consecrated
vnto

to himselfe, and brought them into the most high
ate of dignitie aboue others: therefore it becom-
eth those that haue receiued such benefites of
od, to set forth his praises, euen the posteritie of
rael, the which people God hath chosen to be
s owne familie and housholde.

PSALME. CXLIX.

The Argument.

e interpretation of this Psalme seemeth to be more plain and more agreeable to the holie historie, if it be applied vnto the kingdome of Dauid, rather then to the last times of the captiuitie of Babylon. Wherefore, in my iudgment, the people recouering themselues from so manie miseries, which they had suffered, both in the times of the iudges, and of Saule himselfe (both the religion of God being first restored, and also the policie set in good order) is taught by this Psalme to giue thankes vnto God, and not to abuse his so great benefits. Wherein Dauid himselfe giueth them example, acknowledging the Lord God to be the King together with them. And as concerning the musical instruments here named, it was a part of the seruice of the lawe, which is abolished: notwithstanding, no man, vnlesse such a one as is worthie to be counted amongest beastes, can denie, but that there is a great power both of musick, when it is sung, and also in instruments to moue mens mindes: yet the examples both of the former Church, and the horrible abuses that haue sithence followed, do teach sufficientlie how vnprofitable it is to bring in such musicke and instruments into the Church of Christ, as hath bin of late. And a prophesie is also added, which the verie end did confirme, so manie victories being granted vnto Dauid, and the bounds of his kingdome being spread, euen vnto Euphrates, that then the promise was fulfilled at the length, which was made vnto Abraham, as concerning the figure: for it cannot be doubted, but that these things were the figures of the kingdome of Christ, and of his spirituall

victories, and of that horrible iudgement, which shal
most fullie in the end at the last daie, and which nau
and then God executeth vpon al the rebellious.

The Paraphrasis.

1 GO to, all ye that haue receiued benefites o
the Lord, sing vnto him a new and excelle
song, being deliuered from so manie, ne
dangers, but deaths.

2 Euen thou ô Israel, delight thy selfe in setti
forth his praises, whose worke thou art as it we
newlie formed. O ye citizens of Sion reioice ye
trusting in the Lord your King & Gouernor, whi
belongeth to none other nation vnder heauen.

3 Set foorth his praises far and wide, not onel
priuatelie, but also publikelie, not onlie with voic
but also with fluites and timbrels, and with al ki
of musical instruments.

4 Euen because it hath pleased the Lord of his i
finite mercie to consecrate this people vnto hi
selfe: and as the matter it selfe maketh it manif
when they seemed vterly to be lost, to make the
honourable, and of most high dignitie.

5 Wherefore these glorious people, vpon whe
he hath bestowed so manie benefites, do now re
ioice, and shal reioice hereafter, & with greatq
etnes shal sing a triumph.

6 Praising the Lord indeede with their exclam
tions & cries, but armed with double edged swor
in their hands.

7 Wherewith they may punishe the prophan
Gentiles, and auenge the crueltie of the people.

8 And also may draw their kings & nobles bou
in chaines and iron fetters.

9 Euen to execute the iudgement appointed a
commanded by the Lord: and this verelie is the d
gnitie and the honour of al them, whom God ha
receiued to his fauour.

PSAL.

PSALME. CL.

The Argument.

It is probable, that the holie singing men of the temple did stir vp one another with this Psalme, ful of maruelous zeale. We haue spoken in the former Psalme, how that it is not expedient that the vse of this musicke should be retained in the holie assemblies, which are a portion of the Leuitical worship of the lawe, and whereof this fruit at the length did arise in the daies of our fathers, that the preaching of the word was changed into songs, not vnderstanded of the singers themselues, and at the length, that graue and plaine singing of Psalmes, which (as I thinke) hath alwaies bin in the Church, hath bin turned into a vicious curiositie.

The Paraphrasis.

PRaise ye the most holie God, which sitteth in that high sanctuarie, praise him I saie, that testifieth his infinite power and strength, om that his most stable palace.

Let the cause of his praise be vnto you that his eat power, declared in so manie maruelous ots kes.

Let the trumpet sound out his praise, let the ols and the harps sound out his glorie.

Let the timbrels thunder him out, let the fluites istle vnto him, let the virginals striken with the ers, and the organs blowne with the bellowes se him together.

Let the high sounding cimbals sing out his tri- h, let the cimbals, I saie, sound vnto him.

Finallie, whatsoeuer hath breath, let it set forth praise of GOD.

FINIS.

A BRIEFE TABLE, OF THE PRINCIPAL POINTS

Of Everie Psalme, Whereby Euerie man may meditate in them, as his mind is most affected.

(.)

1 *Psalme*, Who are blessed, who are miserable.

2 A propheſie of the kingdome of Christ.

3 A comfort in great troubles by the mercie of God.

4 He reproueth his aduersaries, and staieth himselfe vpon the louing kindnes of God, not vpon worldlie commodities.

5 God, our God and our King, will punish the wicked for his owne glorie.

6 A conflict of the conscience with sinne, and comfort in the end.

7 We must set the defence of God against reprochful slanders.

8 A thankesgiuing to God for our creation and redemption in Christ.

9 A thankesgiuing for benefites receiued, and comfort against imminent miseries.

10 Al the enterprises of the giants and tyrants against the Church shall come to naught, for the Lord wil heare the poore.

11 The Lord trieth the good men, and destroieth the wicked.

13 Cal vpon God when all things seeme desperate, and past al hope.

13 The mote desperate that thinges appeare

peare, more earneſtlie muſt we pray.
14 The corruption of the natural man chiefflie Vttering it ſelfe againſt the Church.
15 Who ſhal be the inhabitants of the heauens.
16 An exerciſe of the faithful ſoule,
17 A complaint of the pride and cruel-tie of the enimies.
18 Gods maruelous power in deliue-ring his.
19 A briefe ſum of al godlie knowledge, with a praier for the atteining thervnto.
20 The people praie for their king.
21 A thankeſgiuing for a victorie, wher-of al the praiſe is giuen to God.
22 Of Chriſts agonie & greuous ſorowe which he ſuffered & ouercame for vs.
23 The Lord is my ſhepeheard, I can not want.
24 God is the Lord of al, but chiefflie of his Church, in the which we muſt pray, that God may reigne and ſet forth his glorie.
25 A praier for faith, forgiuenes of ſin, direction of the holie ſpirit, and for Gods merciful protection.
26 A meditation for them that liue a-mongſt the wicked.
27,28, To the ſame purpoſe.
29 A neceſſarie meditation of the maie-ſtie of God.

30 A thankesgiuing for deliuerance from some great danger.
31 A praier in great danger.
32 The blessednes of man is in the forgiuenes of sinne.
33 Praise God with a pure heart.
34 A thankesgiuing, and other necessarie doctrine.
35 Against the flatterers of the wicked, and false accusers of the godlie.
36 The wickednes of men, the prouidence of God, and his mercie.
37 To the same purpose most excellentlie.
38 Sin is the cause of our miseries, yet put awaie by faith, although temporal punishments do follow for our amendment.
39 A meditation of the shortnes of mans life, and his miseries.
40 Manie godlie lessons.
41 A comfort of the miserable against traitors.
42 An earnest desire to be in the assemblie of the Church.
43 A praier for the deliuerance from the enimies to praise God.
44 An earnest praier for helpe in present miseries, by the consideration of former mercies.
45 The mariage song of Salomon.
46 A thankesgiuing for some great deliuerance

uerance of the Church.
47 An earneſt exhortation to praiſe God.
48 God is chiefly to be praiſed for the defence of his Church.
49 Outward felicitie & worldlie honor is nothing.
50 The worſhip of God is ſpiritual, and the outward ceremonial hypocriſie is deteſtable.
51 A moſt earneſt praier for the forgiuenes of ſinnes.
52,53. The crooked nature, crueltie, and puniſhment of the wicked, with comfort to the godlie in the end of them both.
54 The ſaints being in great dangers, powre forth their praier, and doubt nothing of their deliuerance.
55,56,57, Againſt traiterous enimies, with hope of deliuerance.
58 Againſt wicked iudges, he appealeth to Gods iudgement.
59 Againſt his cruel aduerſaries, with comfort in the end.
60 Though the Church be afflicted, yet ſhal it be comforted againe.
61 A zealous praier with great faith and confidence.
62 By the example of Dauid we may confirme our faith in troubles.
63 To the ſame purpoſe, we muſt onelie looke vnto God in troubles.

64 Againſt the wicked, with the godlie.
65,66, A praiſe & thankſgiuing vnto God for the preſeruation of the Church.
67 A praier for ſpiritual and temporal bleſſings.
68 The great mercie of God toward his people.
69 The complaint and anguiſh of Dauid as a figure of Chriſt.
70 For the deliuerance of the Church, or anie particular member.
71 For comfort & conſtancie in the old age, when feigned friends do faile.
72 A praier conteining the ſum of godlie gouernement.
73 God is alwaies fauourable to the godlie, euen in their miſerie: but the vngodlie ſhal periſh.
74 A feruent praier againſt the ſpoilers of the Church.
75 God is the author of al iuſt policie, the duitie of magiſtrates.
76 God is knowen by preſeruing his Church, and deſtruction of the enimie.
77 Comfortable conſiderations in the trouble of conſcience.
78 The maruelous works of God, both in trieng and preſeruing his Church, and puniſhing of his enimies.
79 Againſt the oppreſſers of the Church who fight againſt God.
80 A lamentation for the oppreſſion of the

the Church.
1 An exhortation to praise God for his benefits, and a reproch of their ingratitude.
2 A necessarie admonition to al that are in authoritie.
3 A praier against the enimies of the Church.
4 The great zeale of Dauid to be in the holie assemblies.
5 In the midst of miserie we must hope for mercie.
6 A feruent praier for deliuerance forth of miserie, that the name of God may be glorified.
7 That the Church after the captiuitie should be restored to such glorie, that euerie man should count himselfe happie, that is accepted as a member thereof.
8 A most doleful lamentation.
9 Another greeuous lamentation, with great consolation in the end.
0 An excellent praier of Moses.
An assurance vnto him that putteth his trust in God.
An exhortation to praise God, with a comparison betwixt the wicked and the iust.
3 The power of God and his promises.
4 Against tyrants, with a comfort to the afflicted.

95 The praise of God, and a terror to the vnthankeful.
96 An exhortation to praise God chiefly for Christs comming.
97 Christ dreadful to the rebels, but ioiful to the iust.
98 An exhortation to praise God for his power, mercie, and truth, and for saluation in Christ.
99 To the same purpose.
100 To praise the Lord for his creation, redemption, and perpetual protection.
101 How a king should gouerne.
102 A lamentation, a consolation, a prophesie of the dignitie of the Church, a song of triuniph.
103 An excellent thankesgiuing both for corporal and spiritual blessings.
104, 105, To the same purpose.
106 A thankesgiuing for Gods mercies, with a declaration of the stubbornesse of the people, and a praier for ful deliuerance.
107 To praise God for his maruelous and woonderful prouidence in al maner of things.
108 Dauid praiseth God with great confidence.
109 A most terrible imprecation against the enimies.
110 An epitome of the Gospel.

A thankesgiuing and declaration what is true wisedome.

They that feare God are blessed, al other shal perish.

God worketh aboue nature in his Church.

Of the deliuerance from Aegypt, a figure of our spiritual deliuerance.

A praier for deliuerance, for the onelie honor of the true God, who is compared with their fained Gods.

Dauid protesteth that he wil giue thankes, and acknowledgeth that he can render nothing else for Gods great benefites.

118, To praise the Lord for his mercies in Christ.

A long and most feruent praier, for the true meditation and exercise in Gods holie word.

A praier against slanderers, and a lamentation for his long abode amongst the wicked.

The Lord must onelie be looked to in troubles.

Dauid reioiceth, and praieth for the prosperitie of the Church.

Like the 121.

The power of God onelie deliuereth from dangers.

The assurance of the godlie in their afflictions.

126 The people that were ſo wonderfull
lie deliuered, praie for them that re
mained in captiuitie: ſo ſhould we do
127 The whole ſtate of the world, both
in publike and priuate, dependeth vpo
Gods onlie prouidence.
128 They are onlie bleſſed that feare th
Lord.
129 The Church oft afflicted, but by th
Lord deliuered.
130 The faithful crie vnto the Lord i
their miſeries, they confeſſe their ſins
and are deliuered.
131 Man may not exalt himſelfe, bu
wait vpon the Lord.
132 The people praie for the poſteriti
of Dauid, and for the building of th
Temple: that is, both for their ſpiritua
King the Meſſiah, and for religion.
133 A commendation of brotherlie lou
and concord.
134, 135, 136, A thankeſgiuing to th
Lord for the benefites beſtowed vpo
his Church.
137 There is a time of ſilence vnder th
croſſe, ſo that neither faith nor zeal
decaie.
138 Dauid praiſeth God for things paſt,
and aſſureth himſelfe againſt trouble
to come.
139 A moſt excellent Pſalme dailie to b
meditated.

The ſtate of the godlie in this world, and the ſtaie of their faith.

Dauid praieth for the brideling of his tongue, and that he ioine not with the wicked: but that iuſt men may admoniſh him.

An earneſt praier with great confidence.

An earneſt praier for remiſſion of ſinnes, the cauſe of miſerie.

He praiſeth God with great humilitie.

He praiſeth God for his wiſedome, mercie, power, and iuſtice, and for his benefites toward his Church.

The other foure Pſalmes are exhortations alſo to praiſe God chieflie for his mercies toward his Church. And whereas muſical inſtruments are named, they were agreeable to that ceremoniall time: but now al ceremonies being ceaſed, we muſt worſhip in ſpirit and truth, and ſo ſing Pſalmes with the voice, as our heart may be moſt ſtirred vp to praiſe and magnifie the Lord our GOD.

FINIS.

1590.



Imprinted at London by Richard Yardley and Peter *Short, dwelling on Bredſtreete hil, at the ſigne of the Starre.*

Cum Priuilegio Regiæ Maieſtatis.



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